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Art. I. *Chronicle of the Cid*: from the Spanish. By Robert Southey. 4to. pp. 510. Price 1*l*. 5*s*. Longman and Co. 1808.

DURING the seven centuries that have elapsed since the death of the Cid, there has, probably, never been a time, till within the last seven months, when a large volume of half legendary history of his adventures would have had any great chance of obtaining much attention in England. Just now is the time, or rather four or five months since was the time, for calling some of the chiefs of the ancient Spanish chivalry from their long slumber, in order to assist us to extend backward into former ages our interest in the heroic character of that nation; a nation in which we had begun to hope that almost every nobleman, and every peasant, was going to perform such exploits as those of the Cid, in a more righteous cause than almost any in which that hero had the fortune to display his valour. We are never content to confine our admiration to the present spirit and actions of an individual, or of a people, that has become a favourite with us, if we can find or fancy any thing deserving to be admired, in the retrospect of its earlier times. Besides, when a people is entering on a grand and most perilous enterprise, in which it is evident that any thing less than the most heroic spirit must fail, the martial names and atchievements of its ancestors have a certain influence, a greater, indeed, than is warranted by the history of national character, on our hopes of its success. When summoned to vindicate the national cause, the men surely will not hide themselves from danger among the very monuments of their heroic progenitors; they *can not* be content to read and recite the stories of invincible champions, of their own names, and, by their nativity, reflecting lustre on their own villages and towns, and yet see these towns and villages commanded and plundered by bands of foreign invaders; they *can not* endure to see their country and themselves in a state to make them abhor the recollection that such renowned heroes were their forefathers:—is it possible that the Spaniards of the present day, recalling to mind the gallant hostility which once expelled the Moors, can quietly sink down under the domination of the mo-

dern Saracens? It has occurred to our thoughts, numberless times, while going through this volume, what an intolerable place their country would soon become, to the usurping enemy, if the martial spirit which blazed all over it in the eleventh century could be now re-kindled; and what a dreadful impression would be made on the Gallic squadrons by even a very small army of such men as this Rodrigo Diaz, and those that fought by his side. The very same reflections have occurred, no doubt, to multitudes of the Spanish nation, within the last few months: but, notwithstanding all such reflections, and the momentary ardour they may in some instances possibly have excited, it would appear that one more proof remained to be given, that, in these times, the tombs, the histories, and the splendid fables of valiant ancestors have lost all their power against a daring invader.

As all our readers, as well as ourselves, talk less or more every day of the events in Spain, which have lately awakened the strongest interest throughout the whole civilized world, it will, perhaps, be permitted us to take this occasion of suggesting a few considerations relative to those events, and to the manner in which they have been viewed and celebrated in this country.

With regard to the manner in which those events have been beheld and discussed, it is painful to us, as believers in Christianity, to have to observe, that it may be doubted whether there has ever been a grand affair, involving a most momentous crisis, and creating a profound and universal solicitude, which was contemplated in this country with any thing so much like a general consent to forget all religious considerations. The anxiety which we have fully shared with all around us, for the success of the Spanish people, could not prevent us from sometimes thoughtfully observing in what terms anxiety, speculation, or triumph, were expressed by veteran statesmen, young political philosophers, many divines, the whole tribe almost of journalists, and a very large proportion of the mass of the people; and it has been exceedingly striking to perceive the general willingness to exempt the Governor of the world from all exercise of care or interference. We really believe we have hardly met with one political or military calculation on the powers and probabilities in this great commotion, in which the fact of an Almighty Providence, if any accident could have suggested it to the calculator's thoughts, would have been of half as much importance, in his account, as one regiment of soldiers more or less, or one cargo of ammunition. But in general, the thought seems not to have occurred at all; the plans, the reasonings, the auguries, the exultation, and the fears, have all been entertained and revolved, under an entire failure to recollect that an invisible Being has ever

decided the course and events of human affairs. And the benefit of this exclusion of every thought relating to that Being has been very great, to the confident class of speculators, as it has simplified their calculations; the interference of an invisible Power, is a thing so independent and mysterious, that it is very difficult to adjust its place and value among the elements of the calculation; but let the whole matter be reduced to a plain account of so many men in arms against so many, and we go directly to the consequence without hesitation.

We could not deem it a favourable omen, when we observed the general, and we think unequalled, prevalence, in this Christian country, of so light an estimate of the dependence of human affairs on the Supreme Governor. Another very prominent circumstance, has been the apparent renunciation of all concern about the stability or subversion of the power of the Romish church. In times that are past, yet not so long past but we ourselves can remember them, this most impious, tyrannic, and cruel power was regarded as one of the most pernicious and hateful things on the face of the whole earth; and its grand instrument, the inquisition, was considered as precisely the utmost reach of diabolical contrivance and malignity. English protestants could not hear the words popery and inquisition, without instantly thinking of crowds of racked, or burning, or bleeding martyrs; of numerous other pious and holy men perishing in dungeons and deserts; of soldiers, stimulated by priests to merit heaven by absolutely wantoning in the torments and death of women and children; of midnight spies, of domestics exhorted and threatened into informers, of the general interdiction of divine knowledge by severe punishments for reading the bible, of an infinite swarm of lazy, bigoted, and vicious ecclesiastics, of the worship of saints and of images, and of a train of follies and impieties, in doctrine and ceremony, far too numerous to be named. Nothing inspired greater delight than any symptoms of the approaching fall of this most execrable power; our anticipations of the prosperity or decline of any of the political states of Europe depended very much, perhaps more than on any other thing whatever, on the degree in which they respectively assisted or opposed that impious and cruel hierarchy: while many devout and learned writers, and a multitude of their readers, rejoiced to discern any coincidence between passing events and the prophecies of the fall of antichrist. In looking round on the states that support this enormous usurpation on the liberty, the reason, and the conscience of mankind, it was notorious that Spain and Portugal were the most faithful subjects of the slavery and abettors of the tyranny. When the recent movement in Spain became so

extensive as apparently to promise to raise the whole effective population in arms, we began to entertain a most earnest sentiment, something between the desponding desire and the hope, that now, at last, not only a repelling boundary, much more lofty and impervious than the Pyrenees, would be raised against the irruptions, on one side at least, of the grand tyrant of Europe, but also that in some way or other the strongest hold of popery would be eventually shaken into ruins. It was not to be expected that any direct measures, for reducing the inveterate ascendancy of the popish establishment, would form a part of the first revolutionary proceedings. But, as we trusted that all the genius and knowledge in the country would be called forth by the great occasion, and that the most able, enlightened, and liberal men would soon come to occupy the vacated powers of government, we flattered ourselves they would be too wise, as statesmen, to be bigoted as catholics. We presumed they could not but feel that the freedom which deserved to be sought at the expence of a prolonged and direful conflict with the greatest military power the world ever saw, would remain imperfect, dishonoured, and in a great measure useless, unless something were at least gradually effected, for reducing that despotism of superstition, which would else be a fatal obstacle to all grand schemes of national improvement. We thought that the great commotion, which would excite throughout the whole nation twenty times more bold thought and strong passion, than had prevailed in it at any one period for centuries past, would give such a shock to the dominion of superstition, as to loosen and crack all its impositions and institutions. And why should we forbear to add, that we had a new ground of hope, when this liberal and protestant nation determined to put forth all its immense strength in aid of the Spanish cause, and when it was avowed in both countries that without this aid that cause could not triumph. It was quite natural to conclude, that this protestant nation, which had but very recently testified its antipathy to popery with an ardour of zeal almost flaming into fanaticism, would accompany this assistance, if not with the stipulated condition, at least with the most powerful recommendation, of some remission of the rigours of spiritual slavery; a recommendation which, under such circumstances, could not have failed to be effectual.

Thus, we had begun to indulge anticipations of momentous changes in favour of intellect, conscience, and religion, to arise from the great movement in assertion of national liberty. When, however, in the simplicity of our hearts, we began to give vent to some of these imaginations, in such little humble circles of politicians as we can be supposed to be admitted in, we found our notions received with a smile of contempt.

were told, that these are not times for recalling the antiquated trifling controversies of divines about popery and protestantism; that enlightened politicians are now of opinion, that the iniquitous institutions of the superstition of any country ought to be held sacred and inviolate in that country; that if a few protestants have sometimes got themselves into the dungeons of the inquisition, it was their own fault, as they might have gone quietly to mass like their neighbours; that, in short, any such concerns as that of securing such things as liberty of religious profession and worship, are altogether beneath the notice of states, and those who preside over them, in great conjunctures of their affairs. We were rather plainly told, that such grand events as those of the present time are not for the understandings of persons, who can never advert to any great subject without making it little by some conceit about Providence, and whose first groveling anxiety and last, in political commotions and revolutions, fixes itself on no greater an object than what it calls the advancement of pure religion,—meaning perhaps, in truth, nothing better than the progress of methodism.

On this we betook ourselves, for a while, to the silent observation of events and opinions, and soon perceived that we had indeed entertained a very fantastic kind of sentiments. Except a number of religionists of the most antiquated stamp, nobody seemed to recollect any harm that popish intolerance had ever done; the inquisition was almost become venerable, as a fortress of the faith against modern infidelity; at any rate, it was a powerful support of the ancient established order of things; a most bigoted tribe of priests had our cordial licence to hunt heretics, and keep the people in the most wretched and debasing ignorance, if they would only make sanguinary addresses (many of them were in the most savage style) to rouse the population to war. Let but the enemy be destroyed, and the conquerors might celebrate their victory, for any thing our nation seemed to care, with an *auto de fé*. The very fortresses, that Englishmen might shed their blood in recovering from the enemy, might be allowed to become, the following year or month, the prisons of those who wished for liberty to profess the faith of their generous deliverers. All were enthusiastic, and very justly so, for the rescue of Spain and Portugal; governors and people, debaters, newswriters, reviewers, all breathed fire against Attila and his barbarians; and when these invaders were exterminated, the glorious result was to be —what was it to be? what in all reason ought it to be? As far as we could understand, it was to be a full restoration of that order of things, under which those countries had, for ages, invariably presented the most melancholy spectacle of imprisoned mind, of tyrannic superstition, and of national prostration,

in all Europe. We say, a full restoration; for there was not, that we remember, a single particular of the whole wretched economy specified for reformation, in the event of success, or as a condition of our powerful and expensive co-operation to secure it.

That great improvement of modern times, the division of labour, may have extended much further than we were aware. In some past periods, there have been in England politicians and statesmen of very great note in their day, who assumed it as a part of their vocation, to promote, to the utmost of their power, in their transactions with allies, the security of conscientious men and reforming reasoners, against the persecuting malice of a spiritual tyranny. It may be, that now the narrowed province of this class of men no longer includes this concern. This may be;—but then another thing also may be; if they have excluded from their department a concern which the Divine Governor has included within their duty, it may be that schemes and enterprizes, in professed vindication of liberty, are, on account of this indifference or contempt shewn to the most sacred branch of liberty, destined to fail. The division of labour might be carried so far as to be fatal; if the officers and crew of a damaged ship at sea, should choose to say, that *their* business is to navigate the vessel and defend it against the enemy, and that as to the leak, which is fast filling the hold, *that* belongs to the shipwrights' business in the port, the consequence would not be very doubtful. We began to fear, a good many months since, that such a fate awaited our grand undertaking in favour of Spain. For the last twenty years, it had appeared most evident, that Providence was hastening the fall of incomparably the most dreadful tyrant that ever arrogated the dominion of Europe,—the popish superstition; it had become the general persuasion of wise and good men, both from examining the scriptures, and observing the course of events, that this divine process of emancipation, which had been so ardently longed and prayed for by millions of the devoutest and holiest men that ever inhabited the earth, would proceed rapidly to its completion; and therefore it was impossible to repel the conviction, independently of all calculations of comparative military forces, that the mightiest effort in the power of any nation to make, if a chief object of that effort was absolutely to maintain the popish system in all its ancient rigour, must fail; and that any other nation, especially if a protestant nation, lending its assistance *on such terms as to adopt and promote this object*, must eventually retire with disaster and humiliation. This object, in its most decided form, was invariably avowed in Spain; and as far as the public are yet informed, the whole resources of this country were pledged, without a stipulation or

a remonstrance against a system which would doom any advocate of pure religion to imprisonment, or tortures, or death. Our politicians may say it was not within their province, 'not in their competence,' to take account of any such matters; but neither, therefore, was it permitted to be in their competence, with the whole vast means of this country at their disposal, to accomplish any part of the great political project. A most signal fatality has appeared to accompany every measure and movement; the results are before us; Spain is overwhelmed, and our armies, after months and months of inefficiency and ostentation, are driven out under circumstances of the utmost affliction and mortification, and followed by the most bitter taunt that ever stung this nation, that "in spite of the English, the inquisition, the overgrown monkish establishments, and the oppressive privileges of the nobles, have ceased to exist in Spain." What a memorable fact it will be in the history of these times, that the enlightened nation, which had so long been the grand champion of protestantism, should have justly incurred this poignant and triumphant reproach from a conqueror, who is himself a pretended papist! The wonder, however, will relate solely to the principles on which the enterprize was undertaken; there will be no wonder at the consequence: if one of the most emphatic petitions which good men could have concurred to address to Heaven, for the Spanish people, would have been, that such institutions might fall,—and if the intimations of revelation combined with the recent and contemporary train of events, to give solemn signs that the papal institutions were in fact just ready to fall, —what was the result to be reasonably apprehended, when a protestant nation should undertake to exert its utmost force that, as connected with the other establishments of the unhappy people, these institutions might stand? Was it to be expected that out of pure favour to the English, as protestants, the Supreme Disposer would suspend his operations for destroying the popish domination?

We gladly believe there are times yet to come, when politicians will be aware that the question, what monarch or what dynasty is to rule any particular portion of the earth, is an exceedingly trifling matter in the view of Him that governs it all, compared with the promotion or the repression of the cause of pure Christianity. How many more disastrous calculations and events are to enrich our history with melancholy instruction for their benefit, remains to be seen; and it is not difficult to imagine new occasions for practically trying, whether it is really a judicious principle in politics, for a Christian and protestant nation to lend its force and sanction formally to maintain and consolidate the most pernicious and cruel super-

stitions of every country, where it has an absolute or an influential power. This point should be decided; and if all the experiments are to be made, on an assumption of the affirmative, it is not too much to anticipate that the series may be very short, and that the result may be recorded on the monumental ruins of a great empire.

Some readers may perhaps here alledge, that the martial despot that has been *successful*, is also a supporter of superstition; that he inserted in the new constitution for Spain, framed at Bayonne, an article expressing that no religion but popery should be legally tolerated, and that he carried this into effect, in agreeing to the first article of capitulation, proposed by the inhabitants of Madrid. We may answer, first, it cannot reasonably surprise us, if the Divine Being should manifest a much severer indignation against the formal support of popish superstition, by a nation long eminent for zealous protestantism, than against even the same support by a nation long equally eminent for its zealous popery. Secondly, though Napoleon does pretend, and in some degree practise, an adherence to the Romish church, yet all Europe sees that he is, in effect, its enemy and destroyer; he treats some of its most sacred institutions with contempt, and for his own purposes is gradually abolishing the various organs of power that made it so formidable. As far, therefore, as an able, powerful, bad man, who does every thing from motives of selfish policy and ambition, may be a fit agent, under the divine government, for breaking up by degrees the dominion under which reason and conscience have so long been reduced to suffer, the present agitator of nations seems the right operator.

We have thus endeavoured to explain how we soon began to despair, on a religious ground, of a cause, for the success of which our anxiety, in a political reference, most warmly sympathised with that of our countrymen in general. We will now venture one or two brief observations on the political grounds of hope, afforded by the first stages of the grand movement.

That a nation in arms cannot be conquered, is perhaps a proposition, like many others that sound very well, of but little meaning. The thing cannot be realized; there never can *be* a nation in arms. Say that the men, capable of bearing arms, that is, not too young, nor too old, nor too unhealthy, are as much as a sixth part of the whole population; this will indeed give a most formidable list in such a country as Spain. But then how evident it is, that only a slender minority of this enrollment will ever come into action. A very large proportion of these competent men must be employed in preparing the furniture of war for those who actually take the field; a

large proportion of them must attend to the indispensable concerns of agriculture; millers, and numerous manufacturers and shopkeepers, must keep to their business, if the population is to be regularly supplied with the most direct necessaries; many of the enumerated men must stay to take care of their sick, their aged, or their infant relatives: in a catholic country a number are under ecclesiastical restriction; a considerable number of men to write and print, are as necessary, in such a juncture, as men to fight; many must be employed in every district, in concerns of council and police; a number, in almost any imaginable war, will join the enemy, at any point where he has been signally successful. We will add only one other class, that is cowards, who positively will not fight at all, and whom it would require more than half of those that will fight, to attempt to hunt and capture and coerce into battle; of these there naturally must be a very large number in every nation of Europe; and these, in addition to their timidity, will generally be sceptical enough as to the necessity of the war itself; such concessions as *they* would have made, and as they think ought to have been made, rather than provoke so dreadful an extremity, would have averted it.

We have heard commonly enough, of late, of five or six hundred thousand warriors being ready to march, or even of a 'million of heroes panting to rush on the enemy, and resolved to conquer or perish;' the absurdity of such flourishes might be apparent, on a moment's reflection, which is enough to convince us that though we may talk of 'rising in a mass,' and of a 'nation in arms,' it is in fact but a comparatively small proportion of the inhabitants physically capable of acting in arms, that can at any time, in any civilized country, be brought into military operation. Instead of the innumerable myriads, which many of us seemed to imagine would drive on like the moving sand of the Arabian desert, and absolutely overwhelm the first large French army that should venture to present its front in Spain; it was very doubtful whether the Spanish nation, even if as generally inspired with patriotic ardour as it is possible for any nation to be, and carrying to its utmost practicable extent the principle of rising in a mass, could have met the invader with a force numerically equal to what he could without much difficulty bring, considering the immense number of his veterans at every moment in the posture of war, the authority and promptitude of his decrees of conscription, and the vast extent of populous territory over which those conscriptions operate. And as to the nature of this popular levy, it was to be considered what an uncouth element of armies it would continue to be for months, what a want there was of men of commanding military talents, to throw the rude

though brave masses into system, and at the same time how soon their quality, and the capacity of their leaders, were likely to be brought to the test by the unremitting assault of their rapid and pertinacious enemy. It was also to be inquired, where were arsenals and magazines? whence were half the requisite number of fire-arms to be obtained? for as to other arms there can be no greater folly than to talk of them. Possibly there are, in every country, a very small number of men so firm or so fierce that, without any other weapons than pikes, they would resolutely advance to the encounter with musketry and artillery; but as to the generality of the men that armies must be composed of, we think their defeat is infallible, whatever their numbers may be, if under no other protection than their pikes they are confronted with lines of fire-arms. For, setting aside the real difference of power between the two kinds of weapons, setting aside too the effect of manœuvres, the influence of *imagination* will be great and fatal. To unpractised troops, at least, guns seem something more than mere weapons; both by those that hold them, and those that meet them, it is almost felt as if they had a kind of formidable efficacy in *themselves*, their operation is so totally different from any other instruments that can be wielded by human hands. The explosion, the flash, and the infliction of death, at a great distance, by a missile that cannot be seen or avoided, inspire in the possessor of the weapon a certain consciousness of being a much more powerful agent, than he could have been by an implement, which had no other force than just that which he could give it by the grasp and movement of his hand, and no effect at a distance. And this influence of imagination operates with double force on the man who is advancing against these fire-arms, while himself has only an inert piece of wood or iron; he will look with despondency and contempt on his pointed stick, while the lines in his front seem to be arrayed in thunder and lightening, while he is startling at the frequent hiss of bullets, and seeing his companions begin to fall.

But there would be no end of enumerating the disadvantages, under which the Spanish insurrection was to encounter such a tremendous invasion; and, even admitting that insurrection to be as general and as enthusiastic as it was represented, a sanguine expectation of its success was probably entertained by very few of our countrymen, after it was ascertained to the conviction of all that Bonaparte had nothing to fear on the side of Germany, though the earnest desire did sometimes assume the language of confident hope. Still, however, it was not the less certain, that a great and resolute nation might accomplish wonders, against the largest regular armies, and the most experienced commanders; as history was at hand to shew, by various examples and, eminently above all others,

that of the war of the French revolution. Certainly, indeed, there was an ominous difference, in point of genius and system, between the leaders of the war against Spain and the commanders who had invaded France; the highest genius, however, cannot work literally by magic; and if the French legions could have been commanded by even still greater talents than those actually at their head, it was evident they must receive a dreadful shock if they were to be fallen upon by several hundred thousand men, impelled by the same enthusiasm of valour and obstinacy of perseverance which first confounded and finally routed the grand armies of Brunswick, Clairfait, and Saxe Cobourg: in the varieties of the conflict, besides, all the latent genius in the patriotic army would flame out, and declare whom nature had appointed, in contempt of all laws of rank, to the command. But then, there must be an adequate *cause* to inspire the popular levies with this heroic fury, which should persist to burn and to fight, in spite of all checks and disasters, in fortress and in field, whether the battalions were in order or confusion, whether they found themselves separated into small bodies, or thrown together in a ponderous mass. And it might fairly be assumed, at the commencement of the Spanish revolution, that no less cause, no other cause, than that which had produced this grand effect in the French levy en masse, would now produce it in that of Spain. All know that the cause which operated thus on the revolutionary armies of France, was the passion for liberty, continually inflamed to a state of enthusiasm, by having the object most simply and conspicuously placed in view. The object was placed before them, if we may so express it, "full orb'd;" it was liberty, not in the partial sense merely of being freed from the power and interference of the foreign monarchs who had sent the armies they were combating, and whose design, they had little doubt, it was to divide France among them as a conquest, and its people as slaves; but in the animating sense, also, of being no longer the subjects of a despot at home. A general could circulate through his camp an address like the following:—"Brave citizens, soldiers of liberty! prepare for battle; to drive these legions of Austria and Prussia from your country, which is henceforth to be the land of freedom. Your ancestors, in such times as those of Lewis XIV, were sent to war on these very plains, at the mandate of a cruel tyrant, and his detestable minions; while they fought, with a forlorn and melancholy valour, their countrymen were all in chains, and a grand object for which they were to fight and bleed was, that their master might lose none of his power to keep them so. You, soldiers of liberty, are called to celebrate in arms the commencement of a new æra. By the

heroic charge that shall dash these armies of insolent invaders in wrecks and fragments back on the countries from which they came, you will confirm the doom that has crushed the internal despotism of our country in the dust. The Bastile is down, there is an end of a profligate court and arbitrary power, of the exclusive rights and the arrogance of nobles, of the rapacity of farmers-general, and the domination of papal priests. The impositions that so long fixed our slavery, by fettering our minds, are broken away; we have exploded the notions, as well as defied the power, of despotism; we have proclaimed that all political power essentially resides in the people, and that those to whom its exercise is to be entrusted, shall be chosen by the people, and most strictly accountable to them. We are a part of this emancipated and elevated people, and are boldly come forth to maintain their cause and our own. Is it not worthy of us to be brave in such a cause? Does not this land of new-born liberty deserve that we should fight for it like lions? There, in our sight, are the armies that are come to make us all slaves again. Let us fall upon them directly, and drive them into the Rhine."

Every mind responded to such an appeal: though imperfectly organised at first, though in various instances unskilfully or unfaithfully commanded, and though many times in a state of confusion and defeat, these half-disciplined battalions were 'fraught with fire unquenchable;' they astonished, and after a while intimidated, their veteran antagonists, by returning incessantly to the charge; they were continually reinforced by more of their countrymen, animated with the same powerful sentiment, till at length the most famous legions and generals of Europe were overpowered, and driven away by an irresistible torrent. We can remember to have read, in the accounts of those times, that one morning, after several days of severe conflict, and very partial success, in Alsace, general Pichegru signified to the army that he felt it needful to give them repose that day; on which he was informed, that they testified their disappointment, and expressed a strong and general wish to be led again to battle; they were led accordingly.—It would be as much beside the purpose to discuss here the correctness of that idea of liberty, which created such an almost preternatural energy in the people and the armies of France, as to notice what a wretched disappointment, and what a hateful despotism, were in reserve to terminate all their prospects. It is sufficient for our object, that a bold, grand idea of liberty, involving the annihilation of every thing that had oppressed and galled the people, and sent their advocates to the Bastile, under the old despotism, and quite clear of all counteractive considerations of this and the other aristo-

cratical distinction or monopoly to be held sacred, and this or the other individual or family to be maintained in power,—it is enough that this idea inspired the energy, which flung the relics of the invading armies at the palace gates of those who had sent them. It is enough that every one can imagine in an instant, what would have been the effect in the camp of Jourdan or Pichegru, if information had come from Paris, of the provisional government, anxious to secure the rights and happiness of the people, having settled that, though neither a prince of Austria or Prussia, nor exactly Louis XVI, must be king, yet the allegiance of the nation was inviolably due to some individual of the family, the duke of Chartres, for instance, on whose accession the government would go on in the same wise and popular manner that it had done a hundred years past.

The reader has anticipated all we could say in the application of these hints to the recent movement of the Spanish people. We shall content ourselves with very few words, as there is now probably no great difference of opinion among thinking men, relative to the original and progressive probabilities attendant on this memorable event. One single short question disposes of the whole speculation; Has liberty, in the sense in which alone it is of importance to a people, ever been fairly set before the Spanish nation? It is of the essence of this question, to reflect a moment on the condition of the Spanish nation previously to this event; we mean their condition as justly imputable to their own sovereigns, and their own system of government, exclusively of what evils may have accrued to them of late years from the French intrigues and ascendancy in their court. And according to all accounts, that condition was deplorable. Taken in a collective view, the people were ignorant, indolent, poor, dirty, and extravagantly superstitious, fond of tawdry shows and cruel sports, strangers, in a great measure, to ingenious and mechanic arts, stationary in almost all the points of civilization in which the other countries of Europe are advancing, hampered by a clumsy and perverse judicature, in short, bearing the most flagrant marks of an incorrigibly bad government. Thus matters had gone on during the reigns of successive monarchs, and during the reign of probably the last of the Bourbons in Spain, Charles IV. At length, in consequence of we know not what intrigues and private arrangements, the sovereignty passed suddenly from him into the hands of his son, not, of course, without expostulation and repugnance on the part of the father, whose rights, according to all orthodox notions on the subject, were grossly violated by the transfer. All this while, however, a

powerful neighbour, whose tenets concerning kingly rights, saving and excepting those of himself and his royal brothers, are deemed highly heretical, had *his* schemes of transfer prepared, and his machines in operation; and lo! in a moment both the kings vanish from Spain, and 'our brother Joseph' succeeds to the throne. It was found that the two monarchs had been fascinated, as we read of unfortunate birds sometimes being, to throw themselves directly into the mouth of the great serpent. At this juncture began the commotion which has so deeply and justly interested all Europe. A just indignation at the base and treacherous proceeding of Napoleon, rose so high, in some parts of the country, as to issue in an energetic call of the whole nation to arms. This was a tremendous crisis, and a most awful summons; for i might be held certain, that the enemy, defied and challenged in this unexpected quarter, and this new manner, would discharge the whole collected thunders of his martial empire, and, even if unsuccessful, would desperately prosecute the contest with the last battalion that would adhere to his standard. And if such would be his determination, what a scene the patriots had before them! If the emergency should prove to require it, he would be able, at a moderate computation, to bring three hundred thousand soldiers, in successive armies, into Spain. It would be idle to calculate that such a force, a large proportion of it veterans accustomed to victory, and commanded by such a set of generals as never were combined in any other service, could be every where encountered, and finally repelled, by less than four or five hundred thousand of the patriots. And if the war should continue even no more than six or eight months, how many great battles would there be, beside the incessant course of partial actions and bloody skirmishes? Would it have been at all an extravagant prediction that, during so many months of such a war, two hundred thousand devoted Spaniards might perish? And then what miseries would be suffered by the defenceless inhabitants, what numbers of aged and sick persons, and women and children, would be exposed to terror, to want, and in many cases even to death; what desolation of the country, what destruction of habitations, what ruin of agriculture, and what famine, as the probable consummation of all! This picture is inexpressibly too faint for the prospect, which was, or ought to have been, distinctly presented to the minds of those who first summoned, and all who seconded them in summoning, their countrymen to combat with the whole power of France. Now then, we may ask, solemnly, what was that OBJECT, for the attainment of which the country was to be laid open to this most gigantic

and enormous train of horrors? What was that ultimate transcendent felicity, the thought of which was to inspire such multitudes of men with the perfectly new sentiment, a contempt of wounds and death; which was to animate the mothers, wives, sisters, and daughters of these men to urge them on to battle, and which was to reconcile the whole population to have their country placed, for months, in a situation about parallel to that of a forest infested by tygers? At the very least, that Object could be no less than the noblest system of national liberty that ever blessed any people.

Let our readers recall to mind the manifestoes, and addresses to the people, issued by the provincial Juntas that took the lead, and judge whether this *was* the object. Some of those publications were strongly conceived, and eloquently expressed. They powerfully expatiated on the treacherous arts, by which the nation and the royal family had been inveigled, on the excesses committed in some places by the French troops, and on the glory of revenge; on which last topic we regretted to see the patriots adopting a language, and endeavouring to rouse a spirit, of savage ferocity, fit only for the most barbarous age. But the accomplishment of revenge could be only a very subordinate object with the patriotic Juntas; nor could it be expected to prove an object adequate, in those parts of the country which had not immediately suffered or witnessed the outrages committed by the French, to stimulate the population to turn their meadows into fields of battle, and expose their persons to the sword; especially as it would be obvious that, as soon as Joseph should be enthroned, the excesses of the French must, even for his sake, cease. What, then, it must still be asked, was the grand ultimate object to be attained by so dreadful a war, even presuming it must be successful? And, as far as we have at any time been able to discover, the grand, the sublime object, which was to animate the people to such a warfare, to compensate its infinity of miseries, and to crown the final victory, was no other than *a return to the old state of things*, with the mere exception of French influence, and the mischievous power of the Prince of the Peace, at the Spanish court. None of the indispensable innovations, none of the grand reforms, for the want of which that people had been so long pitied or despised by all the civilized world, was specifically held out, as any part of the incitement or the prize; no limitations of the royal power, or the royal expenses, no reduction of the privileges of the aristocracy, no restraints on ecclesiastical arrogance, no political existence to be given to the people, no method of enabling them to participate or influence their government, no abrogation of the barbarous municipal regulations against the freedom of trade,

no improvements of political economy that should contribute to supply clothes to those in rags, and food to those almost starving. No, there was nothing of all this held out to the people; they were to draw on them, to fight, and to expel, the whole power of France, at the dreadful cost that we have described, and then Ferdinand and the old government were to be triumphantly restored, and all would be well! Hundreds of thousands of them were summoned to rush out gallantly to perish, in order that the remainder might continue to be the poor, ragged, forlorn nation, that they were, and are.

If a project for exciting the people to plunge into an unfathomable gulf of miseries and death for such an object, may be forgiven to the statesmen and prelates of Spain, whose catholic imaginations are so stored with prodigies and miracles, what, however, will sober judges hereafter say of the politicians of England, at the memorable juncture? By what reach of conjecture will it be possible to explain, how they, the enlightened inhabitants of a free country, in which they have so often eloquently declaimed on the glory of having permitted no despotism here, on the energy with which noble ideas of liberty will inspire a people to resist the armies of a tyrant, and on the wretchedness of living under a government like that of Spain; in what way can it be made intelligible, how these enlightened politicians should conceive it possible to rouse a whole people to arms, at the peril of such awful consequences, by any objects held out to them by the Juntas? or should deem it a desirable thing if they could,—excepting, indeed, with the mere view of diverting the danger a while longer from our own country, and giving, in our stead, Spanish victims to the French sabres.

What was Ferdinand, or any other individual, to the unhappy people of Spain, who were to leave their families, to have their cottages burnt, to famish, or to bleed for his sake? What had he ever done for them, or attempted to do? If he had been a thousand times more their friend than they had ever found him to be, by what law of justice or common sense could it be, that countless multitudes should go to be slaughtered on his account?—not to notice the absurdity of summoning a nation to fight for a person who was, as to any possible connexion with them, to all intents, a non-entity.

For a while, we still hoped, that the name of Ferdinand would be suffered to sink, by degrees, out of the concern; and that the project would assume, at length, the bold aspect of a really popular cause. In this hope, we anxiously waited the assembling of the Supreme Junta. At last they assembled, verified their powers, and took the oath which they had so

lemnly framed. We read that oath, and have never since, for one instant, entertained the smallest hope of the Spanish cause. There were some most vague and insignificant expressions in that oath, about taking care of the interests of the nation; but its absolute sum and substance was, popery and Ferdinand. The first of these, avowed in its utmost extent and grossness, we considered, as we have already attempted to explain, as enough to ensure the fate of the whole design, on account of its aspect relatively to the divine government; and the latter, as furnishing far too insignificant a motive to animate a nation to battle. The Junta began by declaring they had no power to assemble the Cortez, in other words, that they could do nothing for the people; they went on to restrict the freedom of the press, and now,—the world is ceasing to inquire what they are doing.

No room remains for remarks on the measures of our government, relating to the vast preparations and armies professedly intended for the assistance of Spain; what is worse, we have no room for adding many remarks on the book which has given occasion to this article.

The Cid (i.e. Lord) Rodrigo Diaz was a most renowned hero, of the eleventh century, who was sometimes in the service of the Christian monarch of Spain, and sometimes maintained himself independent in his conquests from the Moorish part of the country. There are several ancient records, and an epic poem, concerning him, in the Spanish language; Mr. Southey has formed the present work, by combining and harmonising the several relations together, faithfully translating, as he assures us, what he has selected from each, and noting, in the margin of each paragraph, the work, and the part of the work from which it is taken. The translation is in the antiquated English dialect, which appears to us to be, in general, pretty successfully supported.

The story is something between a history and a romance; and Mr. Southey has not attempted to distinguish what is true from what is fabulous; the Spanish literature evidently supplied no means for doing this, nor would it have been worth while, had it been practicable, as the fabulous parts are probably quite as amusing as the true, and give as striking a picture of the times. In this view the work is very interesting. We are transported into an age and country, where the gentlemen go out to work in the morning, with their steeds and lances, as regularly as the farmers with their team and plough, and indeed a good deal more so. The Cid surpasses all his contemporaries for diligence and success in such laudable occupation. His course of enterprise is so rapid, so uniformly successful, and so much of a piece in other respects, that in

some parts of the book the mind is quite tired of following him. In many other parts, however, the narrative is eminently striking, especially in describing some of the single combats, and, most of all, in the long account of an extraordinary court of justice, held on two young princes or noblemen, who had abused their wives, the daughters of the Cid. Nothing in the whole library of romantic history can exceed this narrative. The Cid appears a humane warrior, according to the standard of those times, and yet he could calmly be guilty of the most infernal cruelties; for instance, burning alive many Moors, in the siege of Valencia. The destruction of 'infidels,' indeed, in any and every manner, seems to have been regarded as one of the noblest exercises of Christian virtue. Three or four of his constant companions in arms display such magnanimous bravery, and such an affectionate fidelity to him, as to excite the reader's interest and partiality in no small degree. A prominent feature of the story throughout, is the frequent recurrence of religious and superstitious ideas, in the discourse of the warriors, in all situations. There are many things of the same character as the following :

'And the Cid assembled his chief captains, and knights, and people, and said unto them,—Kinsmen, and friends, and vassals, hear me—to-day has been a good day, and to-morrow shall be a better. Be ye all armed and ready in the dark of the morning ; mass shall be said, and the bishop, Don Hieronymo, will give us absolution, and then we will to horse, and out and smite them, (the Moorish army) in the name of the Creator, and of the apostle Santiago. It is fitter that we should live, than that they should gather in the fruits of this land. But let us take counsel in what manner we may go forth, so as to receive least hurt, for they are a mighty power, and we can only defeat them by great mastery in war. When Alvar Fanez Minaya heard this, he answered and said, praised be God, and your good fortune, you have atchieved greater things than this, and I trust in God's mercy that you will atchieve this also. Give me three hundred horse, and we will go out when the first cock crows, and put ourselves in ambush in the valley of Albuhera ; and when you have joined battle, we will issue out and fall upon them on the other side, and on the one side or the other God will help us. Well was the Cid pleased with this counsel, and he said, it should be so ; and he bade them feed their horses in time, and sup early, and as soon as it was cock-crow, come to the church of St. Pedro, and hear mass, and shrive themselves, and communicate, and then take horse, in the name of the Trinity, that the soul of him who should die in the business, might go, without let, to God.' p. 231.

In an introduction, Mr. Southey has given a brief history of the conquests and sovereigns of the Moors in Spain, down to the time of the Cid.

Art. II. *A General and Connected View of the Prophecies, relative to the Conversion, Restoration, Union, and future Glory, of the Houses of Judah and Israel; the Progress, and final Overthrow, of the Antichristian Confederacy in the Land of Palestine; and the ultimate general Diffusion of Christianity.* By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. 2 vols. 8vo. pp. xxvii. 322. 323. Price 18s. bds. Rivingtons. 1808.

THE Prophecies of Scripture, illustrated by the events which fulfil them, can not be too frequently presented to the public attention. Their accomplishment has been so remarkable in a long train of events which form the great features of the annals of past ages, that to read them in connection with history so fixes the attention, and so impresses the mind, that we can no more dispute the truth of the prophecy than the reality of the facts. Let any man, accustomed to reflect on the rise and fall of empires, look through some good history of the former and present state of Babylon, Niniveh, Tyre, and Jerusalem, and then read the predictions relative to these celebrated polities recorded in Scripture, and the infidelity of his heart will tremble. Such however is the scepticism of the public mind, and such the influence of an infidel witticism, 'the study of the prophecies either finds a man mad or leaves him so,'—that it requires considerable courage for a gentleman of learning, an associate of cultivated men, and a votary for literary fame, to make the Prophecies the subject of his studious researches and public works. A writer, therefore, who belongs like Dr. Faber to this rank of society, and who nevertheless has sufficient resolution dispassionately and minutely to enter into these investigations, is intitled to the esteem and gratitude of all classes of Christians.

The Jews are a people so universally known, their history embraces such a vast extent of time, their character and circumstances differ so widely from those of any other people on the face of the globe, their dispersion has been so accurately foretold, their sufferings have been so great and protracted, and they have been so eminently honoured of God as the instruments of communicating the revelation of his Truth to the world, that no man who receives that revelation as authentic can fail to take considerable interest in its descriptions of their future destiny. That the prophecies do speak of their restoration is agreed by all; but there is a considerable diversity of opinion among divines, concerning the nature of that restoration, the means by which it will be effected, and the period of its accomplishment. To some it appears probable, from the nature of the Redeemer's kingdom, the analogy of his past conduct, and the express

language adopted by himself and his apostles, that their restoration, like the calling of the Gentiles, is purely of a spiritual nature. Their return to Judea as an united people supposes that they will form a body politic, and consequently that Christ will be the head of a temporal kingdom; for nothing is more clear from the prophecies, than that he is to be their Ruler, Prince, or King. This opinion implies, that the laws and ceremonies of Judaism must be still observed, in order to keep them distinct and separate from the converted Gentiles. And this supposition perpetuates circumcision, the interdiction of marriage with any but the seed of Abraham, and the civil and criminal code of the Mosaic institutions; all which, according to persons of this sentiment, are abrogated by the Christian dispensation. The same language, they further observe, that is applied to the calling of the Jews, is used to describe the calling of the Gentiles, and must therefore be interpreted in the same manner. The language in which the Jewish Scriptures mention the reception of the Gentiles into the church, is as highly figurative, as local in its descriptions, and as political in its representations, as that which has been used to predict the future restoration of the Jews; and the latter may therefore be presumed, as the former has appeared from the evidence of facts, to have been used only in conformity to Jewish habits and modes of thinking. The New Testament, on the other hand, speaks of the restoration of the Jews in the same simple and spiritual language that it applies to the universal calling of the Gentile nations; the description has nothing local, political, or miraculous connected with it, but intimates that the work is to be effected, under the special influence of Heaven, by the same ordinary means that have destroyed Polytheism, that have maintained and diffused Christianity in opposition to all the power of the Roman empire, the sophistry of Infidelity, and the blasphemy of Atheism, and that are destined to convert all the heathen nations on the globe, without any new miracles but such as are displayed every day in the conversion of sinners. It is worthy of remark, they think, that the prophecies which speak of the restoration of this singular people, are by most writers on the subject sought principally from the Old Testament, who do not sufficiently attend, at the same time, to the peculiarity of the style then used. The figures employed to predict the first advent of Christ and the nature of Messiah's reign were so local and political, that the Jews almost universally misunderstood the nature of his kingdom; they expected one that was temporal, and if not totally prescriptive, yet such a

would make the Christians tributary to the seed of Abraham. And we must confess that some writers have fallen into the same mistakes as the ancient and modern Jews; and have understood the prophecies too literally, to accord with the simple, spiritual, and universal nature of the Kingdom of Christ.

While we state these sentiments, it is due to our readers to mention it, as the opinion of the greatest number of writers on this subject, that some of the Jews will be restored to their own land; though few of the expositors agree as to the manner, the means, or the time. Some are of opinion that they will be converted while among the Gentiles, and then be restored to the land of Judea; others, that they will return first, and then embrace Christianity. As to the motives of their return, some think they will be religious, others that they will be political; some think the means will be ordinary, others foretel supernatural signs and miraculous operations. But that our readers may be apprised what are the opinions of Dr. Faber, we will give them, as nearly as our limits will admit, in his own words.

Either before or about the expiration of the 1260 years of the duration of Antichrist, one great division of the scattered Jews will embrace Christianity; and some mighty maritime nation of the faithful worshippers will aid their return to Judea. At this period the Ottoman empire will have been overthrown, and the great confederacy of Antichrist will have been completed, which will be conducted by the ruler of the French nation. While the maritime power is engaged in converting one great division of the Jews with a view to their restoration, the Antichristian confederacy will take under its protection another great division of the Jews, and will direct its arms against Palestine in order to restore them in an unconverted state. This expedition will be conducted by land. In this attempt Antichrist will meet with opposition from a king of the south—(but who this may intend is not conjectured,) and with a still more formidable resistance from Russia, who is considered as Daniel's 'King of the North,' and will bring into the contest *chariots* and horsemen and many ships; but Antichrist will overcome all opposition, place the unconverted Jews in Jerusalem, and then go toward Egypt. But Edom, Moab, and the children of Ammon, shall escape out of his hands. At this time the maritime nation will bring the converted Jews to Palestine, where much blood will be shed by the two divisions. At length, the unconverted part will receive Christianity and join their brethren. Antichrist will then return from Egypt and Libya, besiege and take Jerusalem, and commit the

most atrocious barbarities. On his retaking Jerusalem, the troops of the maritime power will retreat to the shores of the Mediterranean, and be joined by many of the converted Jews. To this host Antichrist will direct his attention; he will advance the whole of his army to Megiddo near the forces of the maritime power, and prepare to engage them. At this anxious moment, a supernatural appearance, like that in the wilderness of the glory of the Lord, will be manifested over Jerusalem, accompanied by all the saints and an innumerable army of Heaven. This tremendous vision will halt on the mount of Olives, and by an earthquake cleave it asunder. It will then advance to the valley of Megiddo, and hover over the heads of the palsied troops of Antichrist. Jesus will then personally display himself to the assembled nations. The faithful will view him with wonder and joy. His kindred after the flesh, who pierced him, will now behold him in his glory. He will come with clouds, and all the kindreds of the Latin earth will wail because of him. He will smite them with plagues, make them destroy each other, and '*summon the converted Jews to take vengeance by the destruction of their enemies.*' Thus will Antichrist come to an end, and none shall help him. This will occupy a period of about 30 years. The ten tribes, however, which have been so long concealed from 'mortal knowledge,' will be found, and restored by land, in a converted state, to the country of their fathers; and then the awful apparition of the Shechinah will remain suspended over Jerusalem.

All this, with a vast variety of minute circumstances to fill up the Drama, may be clearly and indubitably discerned, according to Dr. Faber, in various prophecies of scripture.

These opinions are stated and variously illustrated in 83 pages. The entire remainder of the volumes is occupied in commenting on the various passages as they stand, in the order of the books of the scriptures; these are divided into 44 distinct chapters. The text and commentaries from the Old Testament employ five hundred and thirty pages; those from the New employ only seventeen. Should not this circumstance induce our author to suspect whether he may not have been misled by the highly figurative language of the Old Testament, as he finds so little on this subject in the New, and especially as even St. John in the Apocalypse takes no distinct notice of the restoration of the Jews?

He who enters on the task of writing commentaries on the Prophecies with a favourite system in his mind, is much more likely to pervert the sacred oracles to its assistance, than to derive his conclusions from a fair examination of their import. Dr. Faber, undoubtedly, is often betrayed into this error: for he not only forces a meaning on the passage which it will not

bear, but adopts sentiments into his commentary which are not to be found in the text. The following scriptures and commentaries will illustrate our assertion; and by referring from pages 145 to 155, it may be amply confirmed.

PROPHECY I. *The dispersion of the Israelites—Their idolatry in their dispersion—Their future restoration.*

'Deuteronomy iv. 27. The Lord shall scatter you among the nations, and ye shall be left few in number among the peoples, whither the Lord shall lead you. 28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat, nor smell.

'29. But, if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the end of the days if thou wilt turn unto the Lord thy God and wilt be obedient unto his voice, 31. (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

COMMENTARY.

'At the time when this prophecy was delivered, *the children of Israel* were on the point of taking possession of the promised land; and, humanly speaking, nothing was less likely than that any such calamity, as Moses here predicts, should befall them. Yet, agreeably to his declaration, *the ten tribes* were first led away captive into Assyria, and have ever since been given up to the delusion of worshipping strange gods. Afterwards *the two tribes* were carried from their own country to Babylon. And at length the same *two tribes* were yet more effectually dispersed by the Romans; and are, at the present day, wanderers over the face of the whole earth. In the course of this their last captivity, they have been repeatedly compelled, as if that the prophecy might be completely fulfilled, to bow down before the idols of Popery, and to abjure their own religion*.

'Nevertheless, although they be apparently forsaken, God still hath his eye upon them. As they were of old brought back from Babylon; so will they, in due season, be converted from their long apostasy, and be gathered together out of all nations. Nor will *Judah* alone be restored: *Israel* likewise shall seek the Lord his God, and be obedient unto his voice. Then shall *the two rival kingdoms* be for ever united together so as to form only *one people*: for God hath declared, that he will not utterly destroy them, nor ever forget the covenant which he sware unto their fathers.' pp. 86.—87.

Can there be any man living, uninfluenced by a previous hypothesis, who would say, from this text, that Moses predicted the captivity of the ten tribes first and Assyria as the scene of it?—can there be any man who would infer from its terms that it is yet to have a future accomplishment, or that Judah and Israel shall be gathered together out of all nations and be so united as to form one people? To say these

* See Bp. Newton's Dissert vii.

things can be proved from other Scriptures, is quite useless: for why are *these* passages cited, but to prove these distinguishing and doubtful positions. It is very unfortunate that this should be the first text in the series offered to prove our author's favourite opinions, the commentaries on which, being so obviously deficient both in accuracy and argument, prepare the reader to suspect the justness of all the subsequent reasonings. By the method Dr. F. has pursued, he has repeated the same things so often, and with so little attention to opinions previously expressed by others on the passages, that it is impossible to read regularly to the close of the first volume, without strong sensations of fatigue. Had Dr. Faber classed all the principal passages under distinct heads, and taken more time to answer known objections, and to prove the sense he had ascribed to them to be their true import, we think he would have made his work both more interesting and more convincing.

The restoration of the ten tribes is a very prominent part of our author's work. He conceives that the Prophecies speak in many places distinctly of Israel and Judah. But to us nothing appears clearer, than that the terms Israel and Israelites are used by the Scriptures, when not speaking historically but prophetically, as applicable to the whole of the descendants of Jacob; excepting those places where the terms Israel and Judah are both used. He complains of Mr. Mede for not making this distinction; but the adherence to this very distinction has involved him, we suspect, in a variety of false conclusions. Dr. F. is aware of the vast difficulties attending this restoration, but he surmounts them all by saying,

'It may be probably asked, How can the ten tribes ever be discovered after the lapse of so many centuries, during which they have been *completely* lost and mingled among the nations of the east? To such a question it would be sufficient simply to answer, I know not. The restoration of the ten tribes is expressly foretold, and is therefore an article of faith. With the manner of their discovery I presume not to concern myself.'

That the ten tribes, as a separate body from the other two, will be discovered, converted, and restored, is an opinion too lightly assumed. It involves, indeed, so many difficulties, we may say almost natural impossibilities, that much clearer evidence is requisite to establish it, than has yet been presented from the Prophecies. More than two thousand five hundred years have elapsed since these tribes were carried into captivity; and we have no distinct account of them, in any records whatever, during all this time. What became of them afterwards, is rather a matter of conjecture than of history; but it is the prevailing opinion, that the greater part of those who

were carried away,—for some might be left in the conquered country—returned, and united with the Jews after their restoration from Babylon. Those who did not return appear to have been greatly dispersed; many of them probably were lost by intermarrying with the heathen nations among whom they were situated; and the descendants of the rest, though preserved distinct, perhaps, from the heathen nations by marrying only with the posterity of Jacob, are not now to be distinguished, we apprehend, among the general body of Jews, as descendants from the ten tribes. The terms, Jews, and Israel or Israelites, appear to be used through the whole of the New Testament as convertible; and are never employed, as far as we can perceive, to distinguish between the ten tribes and the other two. There is no doubt that a great number of the kingdom of Israel returned into Judea with Ezra and Nehemiah, and were mentioned by those two inspired writers; both of whom, in their account of this event, and of some others which happened soon after, include all the twelve tribes without exception. Indeed it appears clear, that from this period the distinction of the particular tribes began to be lost; till, in process of time, on account of the political ascendancy of *Judah*, they were all comprehended under the common name of *Jews*. We may add, that Josephus gives no intimation of the existence of these tribes as distinct from the others; and that the Apostle James addresses himself to 'the *twelve* tribes scattered abroad.' The Afgans in the East, and the people in America mentioned by Dr. Faber, may be admitted to have had an extraction resembling a Jewish one, without supposing them to compose the ten tribes; for the proof that the Afgans were originally Israelites is so slender, that, in our opinion, no great importance should be attached to it. If we were to consider these people as the only representatives of the ancient nation of Israel, the case would be hopeless indeed; for these people are Mahometans, and have been such for ages; and they have continually intermarried with others of the same religion for so great a length of time, that to separate and exhibit them as the descendants of the ten tribes, would require *at least* as great a miracle as the resurrection of the body, by which our author illustrates the subject. We would not be understood to assert that the dispersed Israelites became extinct as a separate race from the heathen nations, either by death or intermarriage; but only that their distinctness as tribes, and as a separate body, from the descendants of Judah, as well as all proof of such distinctness now subsisting, is irrecoverably lost.

Very little indeed of the ancient prophecy, respecting the seed of Abraham, is represented by Dr. F. as having been

fulfilled by the advent of the Redeemer and the establishment of his kingdom through the first promulgation of Christianity, —an event which surely cannot yield in importance to any thing future. This appears to us to be not only what is called the primary, but the only sense of many of the prophecies. We would ask Dr. F. what transaction can human conjecture devise as yet to come, more extraordinary in its nature, important in its effects, and glorious in its consequences, than the Eternal Word appearing in human flesh, making an atonement for sin, rising from the grave, ascending to heaven, pouring out the Spirit, appointing a gospel ministry, completing the canon of the Scriptures, and establishing a system of truth which is advancing by rapid steps to subdue and regenerate the world? Had our author, and his oracle Mr. Lowth, more seriously considered this view of the subject, we think they would not so frequently have directed our attention to a future temporal kingdom to be obtained and established by the sword. The unconverted Jews, according to this system, are first to dispossess the present inhabitants of Judea by force of arms; and the country, again, is to be forcibly wrested from *them*, by the converted Jews, conveyed and assisted by the maritime nation of faithful worshippers. But, as far as we can judge, the Scriptures never represent the kingdom of Christ as owing its promotion or establishment to any other weapon than 'the sword of the Spirit.'

Another circumstance which inclines us to question the accuracy of Dr. Faber's system, is, the number of miracles which it represents as necessary to the restoration of the Jews. We might ask, what greater necessity is there for fresh miracles, to convince them, than there is for the conversion of the numerous and prejudiced nations of the heathen? Why is it to be expected that a nation, which had a number of most stupendous miracles wrought before their eyes, yet without effect, should have others wrought to convince them of the divine mission of Jesus of Nazareth, while all other nations are commanded to receive the truth concerning him on the evidences already afforded, and this too on the testimony of none but persons of the unbelieving nation?—We admit that this kind of argument should be cautiously employed in commenting on the Scriptures; for the wisdom and sovereignty of God are not to be circumscribed by the conclusions of human reasoning: yet it certainly should not be overlooked by a commentator on the Prophecies, who is in perpetual danger of being misled by the highly figurative language of the Old Testament,—especially too as our Lord declared that no other sign should be given to this people than that of his resurrection. The restoring a barren land into a

rich and productive state, the discovery of the ten tribes which have been lost to the world for more than two thousand years, the separation of them from the people with whom they have been mingling for most of that time, the actual desiccation of the Euphrates, the appearance of the fiery pillar over Jerusalem, the personal manifestation of Christ, and the literal healing of the sick, the blind, the deaf, and dumb, with many other marvellous occurrences, are all necessary to the accomplishment of our author's system.

The principal features of Dr. F.'s previous works on prophecy are very prominent in this: he every where finds 'the infidel King,' meaning the French government; for though, according to his system, the reign of this King cannot, at farthest, last much more than sixty years, yet he is made the subject of the prophecies through the far greater part of Scripture. He is Isaiah's Leviathan and Bird of prey; he is Jeremiah's Lion of the thicket and Dry Wind of the plain; he is the Infidel King of Daniel, the Northern Tyrant of Joel, and the Antichrist of the New Testament. Nothing tends more to convince us that the prophets were inspired men, than the comprehensive scheme of providence which their predictions embrace; and nothing more strongly proves that the commentators are not prophets, than the narrow systems of explanation, by which they limit many of the greatest transactions to the times in which they live.

'Several parts of Scripture, which a host of learned writers, both foreign and domestic, have agreed should be understood only in a literal sense, are here explained mystically; and others, which have by the same writers been explained to bear a mystical import, are now said to require a literal interpretation. Indeed our author makes the Prophecies respecting the restoration of the Jews assume so much the appearance of a temporal, local, political, and exclusive character, that, with our views of the spirituality, unity, extent, and simplicity of Christ's kingdom, we must demand much stronger arguments, and a train of reasoning much richer in proofs and purer from assumptions and hypotheses, than we find in these volumes, before we can number ourselves among the admirers of the system which they unfold. But though we cannot agree with him on the subject of Prophecy, it is no more than an act of justice which we gladly perform, to express our high approbation of his theological sentiments, and of the spirit which is generally manifested in his work. We therefore see no urgent reason to deprecate that extensive circulation, which, from the importance and novelty of the subject, and the writer's celebrity, these volumes will probably obtain.

Art. III. *Collections for the History of the Town and Soke of Grantham*; containing authentic Memoirs of Sir Isaac Newton, now first published from the original MSS. in the Possession of the Earl of Portsmouth. By Edmund Turnor, F.R.S. F.S.A. 4to. pp. 200. price 1*l.* 5*s*. Miller.

LOCAL histories in general possess only a local interest. Of the public at large they seldom gratify the taste of any except a few antiquaries, to whom every plank rescued from the wreck of ages is more precious, than the whole vessel to which it belonged would have been, if it were of contemporary construction. We have no intention to depreciate the worth of antiquarian researches; for to these, next to recorded history itself, we are indebted for our multifarious knowledge of man through all stages of his social existence. But though Great Britain, for more than eighteen centuries, has been the thronged and restless theatre of several astonishing revolutions, and innumerable heroic events, of which every province has been occasionally the scene;—and though on almost every spot of ground over the face of our island may still be discerned the obliterating footsteps of time, leaving behind only contemptible fragments of the mightiest labours of man, to shew that they *have been*, that they *are destroyed*, and that the puny piles erected on their foundations in like manner *will be trodden down*;—yet few places have been so frequently and eminently distinguished, as to possess universal attraction, and abiding renown. None, however, are so forlorn and delightless as to be unendeared to their humble inhabitants; and few are so little in their own esteem as not to boast of one family whose ancestors have been great on their native soil from time immemorial: nay, in no village that we remember are all the families so equal in poverty and wretchedness, that there cannot be found among them some traces of the different gradations of rank and respectability that obtain in society at large, from his Majesty, the 'Squire, down to "the slave that grindeth behind the mill,"—the parish apprentice. Every district therefore, however comparatively insignificant on the scale of the empire, if it has the good fortune to give birth to a historian, will furnish him with materials sufficiently curious, splendid, and venerable, to please the local prejudices of its people, to soothe and delight the amiable passion which the cottager feels toward the house of his fathers, and above all to gratify the pride of the gentry, by displaying on quarto pages, and in tawdry engravings, the riches and glory of their ancestors, their trees of genealogy, the tables of their charity, the trophies of their atchievements, and the funeral monuments that distinguish them as much in death from the crowd that lie, according to their various degrees, in the church-

yard, some *with* and some *without* sepulchral stones, as in life they were exalted above their tenants and neighbours, by their fine houses, their glaring equipages, and their liveried lacquies.

In this view, these 'Collections,' as they are modestly styled, for a history of the town and soke of Grantham, are well calculated to interest the inhabitants of that vicinity. But at the same time they afford one article of inestimable and imperishable value to the nation at large, and not only to the people of England, but to the whole globe, not only to the present but to every future generation; for wherever a ray of light shines, or an atom moves toward the centre, shall NEWTON'S "honour, name, and praise" extend. To this article we shall pay particular attention, after having, in as few words as may be indispensable, informed our readers, that the volume, containing this rare and unexpected treasure, gives a learned, faithful, and sufficiently detailed account of whatever is most worthy of observation in the town and district, called the Soke, of Grantham, containing eighteen villages and hamlets. In works of this kind, we look for nothing but plain truth in the simplest language; and their principal merit consists in assembling as many circumstances as may be worth preserving, in the smallest possible compass. But topographers in general are exceedingly garrulous; and the reader must frequently winnow a bushel of words for a grain of fact. Mr. Turnor, however, is honourably exempt from this prevailing fault of his fraternity; for he is minute in enumerating objects, but not diffuse in describing them; and as the bulk of local *memorabilia* deserve no ampler notice, than would be given of chairs and tables, in an inventory of household goods, the less that is said of them, after they have been barely mentioned, the better. This book may therefore be recommended as a faithful register of the district which it describes, by a gentleman born and long resident on the spot, and familiarly acquainted with the scenes and the subjects which he displays. We shall give a few short extracts, containing such passages as may be read with interest beyond the neighbourhood of Grantham.

Among the benevolent bequests we find the following curious one;

'Michael Coleman, gent. gave out of *the Angel Inn*, Grantham, in the year 1706, 40s. per annum for ever, for a sermon to be preached against *Drunkenness*, the Sunday next *after the Alderman's choice*, in the afternoon.' p. 15.

In the account of this town being taken by the king's forces in the civil wars (1642), we find a remarkable quotation from

De Foe, (the author of Robinson Crusoe) which deserves attention.

'About this time it was that we began to hear of the name of Oliver Cromwell, who, like a little cloud, rose out of the east, and spread first into the north, till it shed down a flood that overwhelmed the three kingdoms. When the war first broke out he was a private captain of horse, but now commanded a regiment; and joining with the earl of Manchester, the first action that we heard of him, which emblazoned his character, was at *Grantham*, where, with only his own regiment, he defeated twenty-four troops of horse and dragoons of the King's forces.' p. 62.

This volume contains more than a hundred sepulchral inscriptions. After reading things of this kind, we have sometimes exclaimed with a sigh, Oh how pious are the dead! Were the living like them none would be afraid, none would be unfit, to die! We shudder to think that marble may be made to speak, in the name of the dust which it hides, a language that never fell from the lips nor rose from the heart of 'the poor inhabitant below,' while he sojourned above. Specimens of this religion among the dead, this righteousness imputed to them by the living, abound not only in the volume before us, but may be read beneath our feet in every churchyard, graved upon those volumes of mortality the tombs of our forefathers,—those *books* which shall be *opened* at the general judgement; of which these pious epitaphs are only the superscriptions, but whose darkest secrets shall be revealed in that 'great and terrible day of the Lord.' These remarks, of course, are not aimed at any thing in the volume whose funereal pages have occcasioned them to be made in this place; they are thrown out like 'bread upon the waters,' in the hope of exciting the attention of at least one of our readers to a preparation for eternity, that no surviving friend may put a lie into his mouth when it is closed for ever. The piety of our Roman Catholic progenitors sought every opportunity to display itself in memorials and mottoes wherever they could be introduced. Some relics of this amiable, if not praise-worthy, zeal for the honour of the Christian faith, are preserved among us to this day,—ashamed as we protestants are of appearing over-righteous. Among these popish relics (which we hold in greater veneration than the bones of all the saints in the calendar, and which are far more likely than these to work miracles, by striking home to the hearts of sinners while carelessly reading them,) we may rank religious inscriptions, not only on grave-stones, but those on *bells* also, of which many examples may be found in this kingdom. We shall here only quote a brief and affecting specimen of each kind. On the tomb of Edward Saul, formerly prebendary of Lincoln, is the following sentence:

'O that through this grave and gate of Death we may finally passe to our joyful resurrexion to eternal life, through Jesus Christ our Saviour. Amen.' p. 108.—On the second bell in Harlaxton steeple are cast these words; 'J. H. S. Nazarenus rex Judeorum, fili Dei, miserere mei. 1635.'

In the description of the village of Harlaburton, we find the following enlivening anecdote of an honest man, who on a certain occasion almost jumped out of his skin for joy.

'About 50 yards to the SW. of the mansion-house are two stones about 7 yards apart. On one of them is engraved, "Bill's Leap, 1633." Tradition says, that King Charles I. when on a visit to Belvoir, passed by Harlaxton, and that the person whose name is recorded on the stone, made this astonishing leap for joy.' p. 112.

In a note respecting the church at Great Paunton, this story is recorded.

'Mr. Ellys, the builder, is reported to have sent his wife a cask, inscribed Calais Sand, without any further mention of its contents. At his return to Paunton, he asked what she had done with it, and found she had put it in the cellar; he then acquainted her that it contained the bulk of his riches; with which (being issueless) they mutually agreed to build a church, in thanksgiving to God for having prospered them in trade. *Communicated by a Catholic Priest.*' pp. 127, 128.

The author justly celebrates the munificence of one of his ancestors Sir E. Turnor, whose motto, "*Dona Dei Deo,*" shews that he was charitable on religious principles.

We shall now make ample amends to our readers for the frivolity of some of the foregoing observations, and the seriousness of others, by two or three extracts from the 'authentic Memoirs of Sir Isaac Newton,' contained in this volume. If we were called upon to say who was the greatest man uninspired that ever lived, we believe that we should answer, Sir Isaac Newton. On that name it were useless to pronounce panegyric here. It would be equally unnecessary to attempt to measure his genius, or characterize his labours. The one seemed to know no limits but those of the visible universe; the other were all that an immortal spirit in a mortal body, during an earthly existence, could perform; for Sir Isaac Newton was the greatest of men, not so much because he was more splendidly gifted than others, but because he improved the powers which he possessed to the highest degree of profit, and employed his time,—that most precious, and most abused of all the talents committed to our charge,—as if the fruit of every moment were to be eternal. What his contemporaries thought of him, we learn from Pope's hyperbolical couplet;

'Nature and Nature's laws lay wrapt in night;
God said "Let Newton be!" and *all was light.*'

How much more humbly and justly the sublime philosopher himself estimated his acquirements, we may see from the following note.

'Sir Isaac said a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself, in now and then finding a pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." *MSS. Conduitt.* Newton begins his first letter to Dr. Bentley, in 1692, thus: "When I wrote my treatise about our system, I had an eye upon such principles as might work with considering men for the belief of a Deity, and nothing can rejoice me more than to find it useful for that purpose. But if I have done the public any service this way, it is due to nothing but industry and patient thought." *Four Letters, &c. Edit.* 1796, 8vo.' p. 173.

Our limits will not permit us even to sketch a memoir of his life; we shall therefore only state that he was born at Woolsthorpe near Grantham, went to two little day schools in the neighbourhood till he was twelve years old, and then attended a great school at Grantham for some years longer; after which his mother took him home, intending to bring him up to the management of his own small paternal estate. But his genius broke through the restraint of such ignoble employment, and he entered himself at Trinity College, Cambridge, in 1660. Here began his career of mathematical and astronomical glory; in which he persevered, through very few changes of life, brightening in his course as he advanced to his meridian, and broadening as he went down till the day of his death, which happened at Kensington, in 1726-7. The documents concerning him in this volume are 'Memoirs of Sir Isaac Newton sent by Mr. Conduitt to M. Fontenelle, in 1727;' the 'Pedigree of Newton, from the entry made by himself in the College of Arms:' 'A remarkable and curious conversation between Sir Isaac Newton, and Mr. Conduitt:' and 'a letter from Dr. Stukeley to Dr. Mead dated Grantham, June 26, 1727.'

We shall make our extracts from the first and last of these articles. That part of a great man's life, in which the size and features of his mind, if we may use so bold a form of speech, are as decidedly formed and fixed as the bulk and strength of his body, the period from boyhood to maturity, is in general miserably deficient of illustration and anecdote in biographical accounts. We shall therefore confine our selections, chiefly, to circumstances relative to Sir Isaac Newton in this most interesting æra of his life.

'Sir Isaac used to relate that he was very negligent at school, and very low in it, till the boy above him gave him a kick on the belly, which put him to a great deal of pain. Not content with having thrashed his ad-

versary, Sir Isaac could not rest till he had got before him in the school, and from that time continued rising till he was the head boy. *MS. Conduitt.*' p. 159.

The following particulars are given of his studies at college.

'He always informed himself before hand of the books his tutor intended to read, and when he came to the lectures, found he knew more of them than his tutor: the first books he read for that purpose were Saunderson's Logic, and Kepler's Optics.

'A desire to know whether there was any thing in judicial astrology first put him upon studying mathematics; he discovered the emptiness of that study, as soon as he erected a figure, for which purpose he made use of two or three problems in Euclid, which he turned to by means of an index, and did not then read the rest, looking upon it as a book containing only plain and obvious things. He went at once upon Descartes's Geometry, and made himself master of it, by dint of genius and application, without going through the usual steps, or having the assistance of any other person.

'In 1664 he bought a prism, to try some experiments upon Descartes's doctrine of Colours, and soon found out his own theory, and the erroneousness of Descartes's hypothesis. About this time he began to have the first hint of his method of fluxions; and in the year 1665, when he retired to his own estate,* on account of the plague, he first thought of his system of gravity, which he hit upon by observing an apple fall from a tree.

'He laid the foundation of all his discoveries before he was twenty-four years old, and communicated most of them in loose tracts and letters to the Royal Society, of which an ample account is given in the Commercium Epistolicum.

'At the university, he spent the greatest part of his time in his closet, and when he was tired with his severer studies of philosophy, his relief and amusement was going to some other study, as history, chronology, divinity, and chemistry, all which he examined and searched thoroughly, as appears by the many papers he has left on those subjects. After his coming to London, all the time he had to spare from his business, and the civilities of life, in which he was scrupulously exact and complaisant, was employed in the same way; and he was hardly ever alone without a pen in his hand, and a book before him: and in all the studies he undertook, he had a perseverance and patience equal to his sagacity and invention.' p. 163.

We have often been delighted to contemplate, in Sir Isaac Newton's character, the admirable association of excellent moral qualities with transcendant powers of intellect.

'Notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish of the applause, which was so deservedly paid him; and he was so little vain and desirous of glory from any of his works, that he, as it is well known, would have

* At Woolsthorpe, where his mother lived. The apple tree is now remaining and is shewed to strangers.

let others run away with the glory of those inventions, which have done so much honour to human nature, if his friends and countrymen had not been more jealous, than he, of his and their glory. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity, but always expressed freely his resentment against any immorality or impiety. He not only shewed a great and constant regard to religion in general, as well by an exemplary course of life, as in all his writings; but was also a firm believer of revealed religion, which appears by the many papers he has left on that subject; but his notion of the Christian religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to shew a coldness to those who thought otherwise than he did, in matters indifferent; much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation. He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both being the topic he loved to dwell upon. An innate modesty and simplicity shewed itself in all his actions and expressions.

'He was never married; he was very temperate in his diet, but never observed any regimen. He was blessed with a very happy and vigorous constitution; he was of a middle stature, and plump in his latter years; he had a very lively and piercing eye, a comely and gracious aspect, and a fine head of hair, as white as silver, without any baldness, and when his peruke was off, was a venerable sight. And to his last illness he had the bloom and colour of a young man, and never wore spectacles, nor lost more than one tooth to the day of his death.' pp. 164, 165.

'On Saturday morning, the 18th, he read the newspapers, and held a pretty long discourse with Dr. Mead, and had all his senses perfect; but that evening at six, and all Sunday, he was insensible, and died on Monday the 20th of March, between one and two o'clock in the morning. He seemed to have vestamina vitæ (except the accidental disorder of the stone) to have carried him to a much longer age. To the last he had all his senses and faculties strong, vigorous, and lively, and he continued writing and studying many hours every day to the time of his last illness.' p. 166.

The following additional information, concerning his habits and indications of character in early life, is extracted from the letter of Dr. Stukeley to Dr. Mead.

'Every one that knew Sir Isaac, or have heard of him, recount the pregnancy of his parts when a boy, his strange inventions, and extraordinary inclination for mechanics. That instead of playing among the other boys, when from school, he always busied himself in making knick-knacks and models of wood in many kinds. For which purpose he had got little saws, hatchets, hammers, and all sorts of tools, which he would use with great dexterity. In particular they speak of his making a wooden clock. About this time, a new windmill was set up near Grantham, in the way to Gunnerby, which is now demolished, this country chiefly using water mills. Our lad's imitating spirit was soon excited, and by frequently prying into the fabric of it, as they were making it, he became master enough to make a very perfect model thereof, and it was said to be as

clean and curious a piece of workmanship, as the original. This sometimes he would set upon the house-top, where he lodged, and clothing it with sail-cloth, the wind would readily turn it ; but what was most extraordinary in its composition was, that he put a mouse into it, which he called the miller, and that the mouse made the mill turn round when he pleased; and he would joke too upon the miller eating the corn that was put in. Some say he tied a string to the mouse's tail, which was put into a wheel, like that of turnspit dogs, so that pulling the string made the mouse go forward by way of resistance, and this turned the mill. Others suppose there was some corn placed above the wheel, this the mouse endeavouring to get to, made it turn. Moreover Sir Isaac's water clock is much talked of. This he made out of a box he begged of Mr. Clark's (his landlord) wife's brother. As described to me, it resembled pretty much our common clocks and clock-cases, but less ; for it was not above four feet in height, and of a proportionable breadth. There was a dial plate at top, with figures of the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water ; and the family upon occasion would go to see what was the hour by it. It was left in the house long after he went away to the University.' pp. 176. 177.

Dr. Stukeley tells us that much of his information respecting Sir Isaac, was supplied by Mrs. Vincent, an elderly matron, to whom it is supposed the philosopher had formerly been attached. Mr. Clark, also, informed him that

'The room where Sir Isaac lodged, was his lodging room too when a lad, and that the whole wall was still full of the drawings he had made upon it with charcoal, and so remained till pulled down about sixteen years ago, as I said before. There were birds, beasts, men, ships, and mathematical schemes, and very well designed.

"We must understand all this while, that his mother had left Wolsthorp, and lived with her second husband at North-Witham. But upon his death, after she had three children by him, she returned to her own house, which likewise, it ought to be remembered, was rebuilt by him. She upon this was for saving expences as much as she could, and recalled her son Isaac from school, intending to make him serviceable in managing of the farm and country business at Wolsthorp ; and I doubt not but she thought it would turn more to his own account, than being a scholar. Accordingly we must suppose him attending the tillage, grazing, and the like. And they tell us that he frequently came to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market town for a family ; but being young, his mother usually sent a trusty old servant along with him, to put him into the way of business. Their inn was at the Saracen's Head in Westgate, where as soon as they had put up their horses, Isaac generally left the man to manage the marketings, and retired instantly to Mr. Clark's garret, where he used to lodge, near where lay a parcel of old books of Mr. Clark's, which he entertained himself with, whilst it was time to go home again ; or else he would stop by the way between home and Grantham, and lye under a hedge studying, whilst the man went to town and did the business,

and called upon him in his return. No doubt the man made remonstrances of this to his mother. Likewise when at home, if his mother ordered him into the fields, to look after the sheep, the corn, or upon any other rural employment, it went on very heavily through his manage. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy: or he would get to a stream and make mill wheels."' pp. 179, 180.

It would be quite superfluous to apologise to our readers for extracting, from a volume which few of them will ever see, such copious details concerning a man who is the glory both of their country and of human nature.

Art. IV. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes, critical and explanatory.*

Art. V. *A New Testament; or the New Covenant, according to Luke, Paul, and John. Published in Conformity to the Plan of the late Rev. Edward Evanson.*

(Continued from p. 39.)

IT appears convenient to arrange our observations on the Improved Version, and the less considerable work before us, under the distinct heads of the *text* which forms their basis,—the *distribution* of the text,—the mode of translating *peculiar expressions*,—the *style*,—the degree of *impartiality* that is manifested,—and the character of the *notes*.

I. On the *Text*. Archbishop Newcome's translation, which is assumed in both the volumes before us, was made from Griesbach's N. T. 1775; but, in the 'Improved Version,' the text is conformed to his second and more perfect edition, the result of the laborious exertions of a long life, principally spent in scriptural studies. Whoever would form a fair estimate of this edition of the Greek Testament, it is necessary that he possess a competent proficiency in the critical science, that he diligently study the Prolegomena to each volume, and that he have been for some time in the habit of using the edition, noting the text, and pondering its evidences. To examine at length the character of the whole, would require a volume of no moderate size. Such a work would involve a revisal of Griesbach's estimate of the *value* of every authority, whether manuscript, ancient version, or citation;—an adjustment of each to its proper *recension*, according to the classification derived from Bengelius and Semler; and an application of the evidence thus ascertained, according to the strict canons of criticism, to about *one hundred thousand* cases. Such a labour, however, is not necessary here. A few *experimenta crucis* will be found quite satisfactory. We hazard nothing in saying, that the venerable professor has atchieved that

honourable and necessary work, which has been for ages wanted, of liberating the sacred text of the N. T. from unauthorized intrusions and alterations; and that he has exhibited it in a state so nearly approaching to its *original* and *native form*, as to exclude all probable expectation of any material improvement from future collations and critical labours.

Our readers, we think, may fairly expect us to point out the *most signal* instances in which this text adopts readings different from those of the received text; and affecting, or supposed to affect, the sense and meaning of important passages.

A small number of those instances possess a *theological* importance, as they bear some relation to the great controversy concerning the person of Christ. This circumstance, through a lamentable defect of judgement and candour on both sides of that question, has led to some unhappy results. (1.) It has induced some injudicious defenders of the truth, by pertinaciously contending for readings demonstrably spurious, to violate the indisputable rules of moral evidence, or to make erroneous assertions as to particular facts of that evidence; and thus to bring dishonour upon the sacred cause which they have so unworthily maintained. (2.) The adversaries, therefore, of the great doctrine of the Redeemer's Deity have boldly drawn the inference, that its assertors have no other foundation for this grand article of their faith than *corruptions* of the scriptural text. We earnestly hope, for the sake both of the truth itself, and of its misguided opposers, that the time is fast approaching when none but sound evidence shall be produced in behalf of a just cause; and when there will be no chance of evils here arising like those which we have again deplored.

Though we can only present a *selection* of the variations of the respective texts and versions, we pledge ourselves to bring forwards *all* that are of any distinguished importance, except in the Apocalypse. We must be permitted to make this exception, because, for a reason intimated in the former part of this article, (pp. 35, 36, of the present volume) the emendations in that sacred book are too numerous and important to admit of selection. We shall likewise endeavour to make our synopsis include specimens of all the various *kinds* of alterations in the readings. In a few instances only, shall we subjoin the *evidence* for the readings preferred; since it could not be fully stated, except by a system of abbreviations which would be generally unintelligible, or by extending this part of our review to a tiresome length. We also trust that every competent person, particularly of those who sustain the responsible office of interpreters of the revealed will of God, will ascend to the proper sources, and investigate that evidence for himself.

K. James's Version.	Received Text.	Griesbach's Text.	Improved Version.
Mat. ii. 11. They saw. [*Here R. T. is rejected.*]	ἐῦρον, i. e. they found.	ἐἶδον.	they saw.
iii. 8. Fruits meet.	καρποὺς ἀξίους.	καρπὸν ἄξιον.	fruit worthy.
iv. 10. Get thee hence, Satan.	ὕπαγε, σατανᾶ.	ὕπαγε ὀπίσω μου, σατανᾶ.	Get thee behind me, Satan.
v. 27. By them of old time.	τοῖς ἀρχαίοις.	*Rejected.*	
47. The publicans.	οἱ τελῶναι.	οἱ ἐθνικοί.	the gentiles.
vi. 1. Alms.	ἐλεημοσύνην.	δικαιοσύνην.	*acts of* righteousness.
13. For thine is the kingdom, and the power, and the glory, for ever. Amen.	ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. ἀμήν.	*Rej.*	
18. Openly.	ἐν τῷ φανερῷ.	*Rej.*	
vii. 14. Because.	ὅτι.	τί.	How
ix. 13. To repentance.	εἰς μετάνοιαν.	*Rej.*	*Retains the words.*
x. 23. Flee ye into another.	φεύγετε εἰς τὴν ἄλλην.	φεύγετε εἰς τὴν ἑτέραν· ἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.	flee ye into another. and if they persecute you out of this, flee ye into another.
xii. 35. Of the heart.	τῆς καρδίας.	*Rej.*	
xix. 17. Why callest thou me good? *there is* none good but one, *that is* God.	τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός.	τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός.	Why askest thou me concerning good? One *only* is good.
xx. 22. And to be baptized with the baptism that I am baptized with.	καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.	*Rej.*	
23. [*Clause correspondent to the above.*]		*Rej.*	
xxv. 13. Wherein the son of man cometh.	ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.	*Rej.*	
xxvii. 35. That it might be [&c. *to the end of the verse.*]	ἵνα πληρωθῇ κ. τ. λ.	*Rej.*	
Mark i. 2. In the prophets.	ἐν τοῖς προφήταις	ἐν Ησαΐᾳ τῷ προφήτῃ.	in the prophet Isaiah.
iii. 32.		[*Add.*] καὶ αἱ ἀδελφαί σου.	and thy sisters.
iv. 24. And unto you that hear shall more be given.	καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσι.	*Rej.*	
vii. 5. Unwashen.	ἀνίπτοις.	κοιναῖς.	defiled [*literally*, common.]
ix. 40. Against us,—— on our part.	καθ' ἡμῶν, ὑπὲρ ἡμῶν.	καθ' ὑμῶν, ὑπὲρ ὑμῶν.	against you—— for you.
Luke ii. 33. Joseph and his mother.	Ιωσὴφ καὶ ἡ μήτηρ αὐτοῦ.	ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ.	his father and mother.

K. J. Vers.	R. T.	G. T.	Impr. V.
vi. 26. unto you ——all.——	ὑμῖν——πάντες.	*Rej.*	
x. 22. *Rej.*	καὶ στραφεὶς πρὸς τοὺς μαθητὰς, εἶπε.	*Rej.*	
xi. 2. Our Father which art in heaven	Πάτερ ἡμῶν, ὁ ἐν τοις οὐρανοῖς.	Πάτερ.	O Father.
Thy will be done, as in heaven so in earth.	γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.	*Rej.*	
4. but deliver us from evil.	ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.	*Rej.*	
34. the eye. (*former.*)	ὀφθαλμὸς.	ὀφθαλμός σου.	thine eye.
xvii. 36. Two men shall be in the field; the one shall be taken and the other left.	Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλήφθησεται, καὶ ὁ ἕτερος ἀφιθήσεται.	*Rej.*	
John i. 27. He it is,	αὐτός ἐστιν.	*Rej.*	
is preferred before me.	ὃς ἔμπροσθέν μου γέγονεν.	*Rej.*	
v. 3, 4. waiting for &c. &c. disease he had.	ἐκδεχομένων——νοσήματι.	*Retained, but with the mark of probable spuriousness.*	
vi. 69. that Christ, the Son of the living God.	ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.	ὁ Ἅγιος τοῦ Θεοῦ.	the Holy One of God.
vii. 53.——viii. 11. And every man, &c. to——sin no more.	Καὶ ἐπορεύθη——μηκέτι ἁμάρτανε.	*Retained, but with the mark of probable spuriousness.*	
ix. 8. blind.	τυφλὸς.	προσαίτης.	a beggar.
xi. 41. where the dead was laid.	οὗ ἦν ὁ τεθνηκὼς κείμενος.	*Rej.*	
xvi. 15. he shall take.	λήψεται.	λαμβάνει, *i. e.* he taketh.	(*following* R. T.) he will receive.
33. ye shall have.	ἕξετε.	ἔχετε, *i. e.* ye have.	(*following* R. T.) ye will have.
Acts ii. 30. of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.	ἐκ καρποῦ——αὐτοῦ.	*Rej. the words* τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν.	of the fruit of his loins he would place *successors* on his throne.
iii. 11. the lame man which was healed.	τοῦ ἰαθέντος χωλοῦ.	αὐτοῦ.	he.
20. before preached.	προκεκηρυγμένον.	προκεχειρισμένον.	before appointed (*in Newcome's margin*, pre-ordained.)
iv. 27. of a truth.	ἐπ' ἀληθείας.	ἐπ' ἀληθείας, ἐν τῇ πόλει ταύτῃ.	in truth, ——in this city.
v. 41. his name.	ὀνόματος αὐτοῦ.	ὀνόματος.	the name *of Jesus.*
vi. 8. faith.	πίστεως.	χάριτος.	God's favour.
viii. 10. the great.	ἡ μεγάλη.	ἡ καλουμένη μεγάλη, *i. e.* that which is called the great.	(*follows* R. T. *but gives the other in marg.*)

K. J. Vers.	R. T.	G. T.	Impr. Vers.
		Rej.	
v. 37. (*the whole verse.*)			
ix. 5, 6. it is hard——the Lord said unto him.	σκληρόν σοι—— πρὸς 'αυτόν.	'Αλλὰ.	But.
x. 23. went.	'εξῆλθε.	'αναστὰς 'εξῆλθε.	arose and went.
xiii. 6. the isle.	τὴν νῆσον.	ὅλην τὴν νῆσον.	the whole island.
18. suffered he their manners.	'ετροποφόρησεν.	'ετροφοφόρησεν, *i. e.* he nourished them.	(*follows R. T. but the better r. in marg.*)
33. in the second psalm.	'εν τῷ ψαλμῷ τῷ δευτέρῳ.	'εν τῷ πρώτῳ ψαλμῷ.	(*follows R. T. but the better r. in marg.*)
xv. 18, 19. who doeth all these things. Known unto God are all his works from the beginning of the world.	'ο ποιῶν ταῦτα πάντα. Γνωστὰ 'απ' 'αιῶνος 'εστι τῷ Θεῷ πάντα τὰ "εργα 'αυτοῦ.	'ο ποιῶν ταυτα γνωστὰ 'απ' 'αιῶνος.	who doeth these things, *which were* known *to him* of old.
33. unto the apostles.	πρὸς τοὺς 'αποστόλους.	πρὸς τοὺς 'αποστείλαντας 'αυτούς.	to those who sent them.
xvi. 7. the spirit.	τὸ Πνεῦμα.	τὸ Πνεῦμα Ιησοῦ.	the Spirit of Jesus.
xviii. 5. was pressed in the spirit.	συνείχετο τῷ πνεύματι.	συνείχετο τῷ λόγῳ.	was employed with them in the word.
xx. 4. Sopater.	Σώπατρος.	Σώπατρος Πύῤῥου.	Sopater the son of Pyrrhus.
28. of God.	Θεοῦ.	τοῦ Κυρίου.	of the Lord.
xxv. 6. more than ten days.	'ημέρας πλείους ἢ δέκα.	'ημέρας 'ου πλείους ὀκτὼ ἢ δέκα.	not more than eight or ten days.
Rom. vii. 6. that being dead.	'αποθάνοντος.	'αποθάνοντις.	having died to that.
xi. 6. But if it be———*to*——no more work.	'ει δὲ———'εστὶν ἔργον.	*Rej.*	
xii. 11. serving the Lord.	τῷ Κυρίῳ δουλεύοντες.	τῷ καιρῷ δ. *i. e.* availing yourselves of the opportunity.	(*follows R. T.*)
xiv. 9. died, and rose, and revived.	'απέθανε, καὶ 'ανέστη, καὶ 'ανέζησεν.	'απέθανε καὶ ἔζησεν.	died and lived *again.*
		(*The Doxology, which in the R. T. is in ch.* xvi. 25——27. *is introduced at the close of ch.* xiv.	
xv. 19. Spirit of God.	Πνεύματος Θεοῦ.	Πν. 'Αγίου, Holy Spirit.	(*follows R. T. but the other in marg.*)
24. I will come to you; for I trust.	'ελεύσομαι πρὸς 'υμᾶς· 'ελπίζω γὰρ.	'ελπίζω.	I trust.
29. blessing of the gospel of Christ.	'ευλογίας τοῦ 'ευαγγελίου τοῦ Χριστοῦ.	'ευλ. Χρ.	blessing of Christ.
xvi. 5. Achaia.	'Αχαΐας.	'Ασίας.	Asia.
16. the churches.	'αι 'εκκλ.	'αι 'εκκλ. πᾶσαι.	all the churches.
1 Cor. i. 22. a sign.	σημεῖον.	σημεῖα.	signs.
23. unto the Greeks.	"Ελλησι.	ἔθνεσι.	to the gentiles.
vi. 20. and in your spirit, which are God's.	καὶ 'εν τῷ πνεύματι 'υμῶν, ἅτινα 'εστι τοῦ Θεοῦ.	*Rej.*	
vii. 5. to fasting and.	τῇ νηστείᾳ καὶ.	*Rej.*	

K. J. Vers.	R. T.	G. T.	Impr. Vers.
ix. 20. as under the law.	ὡς ὑπὸ νόμον.	ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον.	as under the law, not being myself under *the* law.
x. 28. for the earth *is* the Lord's, and the fulness thereof.	τοῦ γὰρ——— ———αὐτῆς.	*Rej.*	
xi. 24. Take, eat.	λάβετε, φάγετε.	*Rej.*	
2 Cor. xii. 11. a fool in glorying.	ἄφρων καυχώμενος.	ἄφρων.	inconsiderate.
Gal. i, 4. for.	ὑπὲρ.	περὶ.	for.
iii. 1. that ye should not obey the truth.	τῇ ἀληθείᾳ μὴ πείθεσθαι.	*Rej.*	
Eph. i. 18. understanding.	διανοίας.	καρδίας, heart.	mind.
iii. 9. fellowship.	κοινωνία.	οἰκονομία.	dispensation.
by Jesus Christ.	διὰ Ιησοῦ Χριστοῦ.	*Rej.*	
v. 9. the spirit.	Πνεύματος.	φωτὸς.	light.
21. God.	Θεοῦ.	Χριστοῦ.	Christ.
Phil. i. 16. 17.		*These two verses transposed.*	
iii. 16. by the same rule, let us mind the same thing.	κανόνι, τὸ αὐτὸ φρονεῖν.	*Rej.*	
iv. 13. Christ.	Χριστῷ.	*Rej.*	him.
Col. i. 2. and the Lord Jesus Christ.	καὶ κ. Ι. Χ.	*Rej.*	
6. bringeth forth fruit.	ἐστι καρποφ.	ἐστι καρποφ. καὶ αυξανόμενον.	br. forth fruit, and increaseth.
ii. 2. and of the Father, and of Christ.	καὶ Πατρὸς καὶ τοῦ Χριστοῦ.	*Rej.*	
11. of the sins.	τῶν ἁμαρτιῶν.	*Rej.*	
iii. 15. God.	Θεοῦ.	Χριστοῦ.	Christ.
16. the Lord.	Κυρίῳ.	Θεῷ.	God.
22. God.	Θεόν.	Κύριον.	the Lord.
iv. 13. great zeal.	ζῆλον πολὺν.	πολὺν πόνον.	great concern.
1 Thess. iii. 2. minister of God, and our fellow labourer.	διάκονον τοῦ Θεοῦ, καὶ συνεργὸν ἡμῶν.	συνεργὸν τοῦ Θεοῦ.	fellow worker together with God.
2 Thess. ii. 2. Christ.	Χριστοῦ.	Κυρίου.	the Lord.
4. as God.	ὡς θεὸν.	*Rej.*	
8. the Lord.	ὁ Κύριος.	ὁ Κύριος Ιησοῦς.	the Lord Jesus.
1 Tim. i. 4. godly edifying.	οἰκοδομίαν Θεοῦ.	οἰκονομίαν Θεοῦ.	the dispensation of God.
17. wise.	σοφῷ.	*Rej.*	
ii. 7. in Christ.	ἐν Χριστῷ.	*Rej.*	
iii. 3. not greedy of filthy lucre.	μὴ αἰσχροκερδῆ.	*Rej.*	
16. God.	Θεὸς.	ὃς.	He who.
iv. 12. in spirit.	ἐν πνεύματι.	*Rej.*	
vi. 19. eternal life.	τῆς αἰωνίου ζωῆς.	τῆς ὄντως ζωῆς.	the true life.
2 Tim. ii. 19. of Christ.	Χριστοῦ.	Κυρίου.	of the Lord.
Philem. 20. in the Lord (*latter.*)	ἐν Κυρίῳ.	ἐν Χριστῷ.	in Christ.
Heb. ii. 7. and didst set him over the works of thy hands.	καὶ κατεστ.——— ——χειρῶν σου.	*Rej.*	

K. J. V.	R. T.	G. T.	Impr. Vers.
iii. 16. some.	τινὶς.	τίνες, who——?	*Follows* R. T.
ix. 1. *Rej. and therefore coincides with the revised text.*	σκηνὴ.	*Rej.*	
x. 34. of me in my bonds.	δεσμοῖς μου.	δεσμιοίς.	for those who were in bonds.
xii. 20. or thrust through with a dart.	ἢ βολίδι κατατοξευθήσεται.	*Rej.*	
xiii. 9. carried about.	περιφέρεσθε.	παραφέρεσθε.	carried aside.
James iii. 12. so can no fountain both yield salt water and fresh.	οὕτως ἀυδεμία πήγη ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.	ὅυτως ὅυτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.	So neither can that *spring* which is salt, yield sweet water.
iv. 12. lawgiver.	νομοθέτης.	νομοθέτης καὶ κριτὴς.	lawgiver and judge.
1 Pet. i. 23. for ever.	εἰς τὸν ἀιῶνα.	*Rej.*	
ii. 2. grow thereby.	ἐν ἀυτῷ ἀυξηθῆτε.	ἐν ἀυτῷ ἀυξηθῆτε εἰς σωτηρίαν.	grow thereby to salvation.
iii. 8. courteous.	φιλόφρονες.	ταπεινόφρονες.	humble-minded.
20. once waited.	ἅπαξ ἀπεξεδέχετο.	ἀπεξεδέχετο.	earnestly waited.
iv. 14. of glory.	δόξης.	δόξης καὶ δυνάμεως.	of glory, and of power.
2 Pet. ii. 2. pernicious ways.	ἀπωλείαις.	ἀσελγείαις.	impurities.
18. clean.	ὄντως.	ὀλίγως.	nearly.
iii. 3. scoffers.	ἐμπαῖκται.	ἐν ἐμπαιγμονῇ ἐμπαίκται.	great scoffers.
1 Joh. ii. 23. *he that acknowledgeth the Son, hath the Father also.*	*Rej.*	ὁ ὁμολογῶν τὸν Υἱὸν, καὶ τὸν Πατέρα ἔχει.	he that acknowledgeth the Son, hath the Father also.
iv. 3. that confesseth not that Jesus Christ is come in the flesh.	ὃ μὴ ὁμολογεῖ τὸν Ιησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα.	ὃ μὴ ὁμολογεῖ τὸν Ιησοῦν.	which confesseth not Jesus.
1 Joh. v. 7, 8. in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.	ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.	*Rej.*	
13. that believe on the name of the Son of God.	τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.	*Rej.*	
and that ye may believe.	καὶ ἵνα πιστεύητε.	οἱ πιστεύοντες.	ye——who believe.
Jude 4. God.	Θεὸς.	*Rej.*	
25. wise.	σοφῷ.	*Rej.*	
our Saviour.	σωτῆρι ἡμῶν.	σωτῆρι ἡμῶν, διὰ Ιησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.	our Saviour through Jesus Christ our Lord.
both now and ever.	καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας.	πρὸ παντὸς τοῦ αἰῶνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας.	*as* before all time, so now, and throughout all ages.

If any of our readers are inexperienced in these researches, they may be surprised at the number of words and clauses *rejected* as spurious. We assure them, that these rejections are

made upon clear evidence. Indeed Griesbach has generally leaned in this respect to the side of caution. Additions to the original text have arisen principally from three causes.

1. Necessary supplements in the first sentence of Lessons detached from the Gospels, &c. to be read in the public service of the church. The practice of appointing lessons, still happily retained in our national church, was derived from the Jewish synagogues, and is of the most venerable antiquity among Christians. It is easy to conceive how these introductory supplements found their way from the Lectionaries into many copies of the N. T. *Examples;* Matt. viii. 5. Luke x. 22. Acts iii. 11.

2. The transcribers frequently incorporated clauses from parallel passages in other parts of Scripture. *Examples;* Matt. xx. 22. from Mark x. 38, 39.—Luke xi. 2—4, from Matt. vi. 9—13.—xvi. 36, from Matt. xxiv. 40.—Acts ix. 5, 6, from xxvi, 14.—1 Cor. x. 28, from *v.* 26.—xi. 24, from Matt. xxvi. 26. from which also φάγετε has crept into the text of Mark. 1 Tim. i. 4. and Jude 25, from Rom. xiv. 27. Heb. xii. 20, from Exod. xix. 13.—1 Joh. iv. 3, from *v.* 2.

3. Glosses, or marginal annotations, originally added for the exposition of difficult or elliptical passages, and occasionally for the introduction of a popular notion, or a favourite interpretation, were sometimes assumed into the body of the text, through the ignorance, or the over-doing zeal, of copyists. *Examples:* Matt. xxvii. 35. Mark iv. 24. John v. 3, 4. xi. 41. Acts viii. 37. Rom. xi. 6. 1 Cor. vi. 20. vii. 5. Gal. iii. 1. Phil. iii. 16. Col. ii. 2. 11.

Matt. vi. 13. There can be no reasonable doubt that this doxology was introduced from the Liturgies of the ancient Greek church. It is wanting in the best and most venerable MSS., though the majority as to mere number have it. The Alexandrine and the Ephrem have lost several leaves which include the place. The Coptic, the Vulgate, and three Arabic versions want it; the other ancient versions have it. None of the Latin fathers acknowledge it. Of the Greek, Origen, Cyril of Jerusalem, Gregory Nyssene, and Maximus, have written expositions of the Lord's Prayer, in which they omit this doxology. Cæsarius (A. D. 364.) expressly adduces it as a liturgical formulary. It is less easy to account for the absence of the clauses omitted by Luke: but the instances are numerous, in which the same discourse of our Lord is given more fully in one evangelist, and more concisely in another. The evidence against them does not, however, appear to us quite decisive.

Matt. xix. 17. This is a remarkable alteration, but it stands upon good authority. The common reading might originate in a gloss of some one, who conceived our Lord's answer to relate to the title given him, rather than to the question it-

self. Is it supposable, that He, who "knew what was in man," perceived the mind of this young ruler to be tinctured with Grecian literature, and to be perplexed with the great question of the philosophic sects? Admitting this, the reply is beautifully appropriate. Be it also observed, that our blessed Saviour's words are delicately, but not obscurely, calculated to direct the inquirer to HIMSELF as the ΕΙΣ ΑΓΑΘΟΣ.

Acts ii. 30. This clause is rejected by a powerful body of evidence, of all the three kinds. Newcome has very improperly supplied "successors;" which the I. V. has not corrected, though the sense manifestly requires a singular object. The spurious clause has the air of a gloss, to fill up the ellipsis: but the sense is equally plain, and the impression much stronger, without it.

Acts xiii. 33. Anciently, the psalm now numbered the 1st. was considered as a kind of proem to the whole collection, and the numeration commenced with the following one. Πρώτῳ is the preferable reading: but it may be better to retain the other in modern *translations*, since it is a mere mark of reference.

Acts xv. 18, 19. The weight of evidence is against this clause: and, in the copies which have the fuller reading, it appears in so many forms as to shew that the common one was framed out of several glosses.

Eph. iii. 9. These words are wanting in the Alexandrine, Vatican, Ephrem, Clermont, Sangermanensis, and Boernerianus; that is, in *all* the best MSS. and in several inferior: in every ancient version, except the Slavonic and Gothic, and in a most commanding list of fathers.

1 Joh. iii. 23. It is curious, that in King James's version this large clause is printed as spurious, or as a mere supplement; though it stands upon the highest ground of evidence.

There are three passages, to the readings of which theological writers have annexed peculiar importance, since they have been often urged in the controversy on the *Deity* of our Lord Jesus Christ. To these, therefore, in pursuance of our promise, we shall pay a particular attention. It would be affronting our readers, to remind them of the fallacy and extreme danger of that reasoning, which, on any question, would assume *à priori* what ought to be the reading of a scriptural passage, and thus would prescribe to the divine word, instead of implicitly receiving lessons from it. We shall see, in the sequel, whether the adversaries of our Lord's Deity have any reason for triumph, or its friends for alarm.

Acts xx. 28. There are no fewer than six various readings to the third clause of this verse.

1.—τὴν ἐκκλησίαν τοῦ Χριστοῦ,—the church of Christ;—2.—Θεοῦ,—God;—3.—Κυρίου Θεοῦ,—the Lord God;—4.—Θεοῦ καὶ Κυρίου,—the God and Lord;—5.—Κυρίου καὶ Θεοῦ,—the Lord and God; 6.—Κυρίου,—the Lord.

1. Χριστοῦ. No Greek MSS.; but the *ancient* Syriac v. and the Arabic of Erpenius's ed. Origen probably, and a few later and inferior fathers. A Synod (held under popish influence) of the Malabar Christians, in 1599, says, that the Nestorians introduced this reading *instigante diabolo.*

2. Θεοῦ, the common reading. MSS. in 5 ascertained; in 9 conjectured: but if No. 56 of Wetst. and Griesb. be esteemed the representative of four Medicean, we must say 12; and in 1 (No. 66. W. and G.) doubtful from the obliteration of the writing. None of these MSS. are older than the xith century, most of them more modern, and all except one of very inferior value. The united evidence of them all is but of small weight, or more accurately speaking, of none at all, except so far as they agree with more ancient authorities.—*Versions*: the modern text of Vulgate, and the Philoxenian Syriac, but *Lord* in the margin.—*Fathers*: Epiphanius, Ambrose, Cassiodorus, Fulgentius, Bede, and a few others inferior. Griesbach has Theophilus of Antioch, but we apprehend it is a mistake.

3. Κυρίου Θεοῦ. One MS. of the xiith century; and the Arabic v. in the Paris and London Polyglotts, a very faulty version, not probably older than the xiiith century.

4. Θεοῦ καὶ Κυρίου. One MS. an apograph in the xvith century, by James Faber of Daventer, from one written in 1293.

5. Κυρίου καὶ Θεοῦ. One Uncial MS. (Passionei) assigned by Bianchini to the viiith, and by Montfaucon to the ixth century; and 46 more recent MSS. which form the majority of mere number, but none of them are among the most correct and authoritative. The Slavonic version made in the ixth century. Of the fathers, only Theophylact, and the reading in him very questionable.

6. Κυρίου. MSS. Four Uncial, viz. the Alexandrine, the Cambridge (Bezæ), the Ephrem, and the Laudian 3; which are *all* the most ancient MSS. of the Acts, except the Vatican, an accurate collation of which for the Acts and Epistles is yet a desideratum. Six more recent MSS. but which Griesbach esteems as among the best and most independent. *Versions:* the old Latin, the Coptic of Sais, the Armenian, the margin of the Philox. Syriac, and probably the Ethiopic. *Fathers:* Irenæus, Const. Apost. Eusebius, Athanasius, Chrysostom, Jerome, Augustine, and several besides.

On seriously weighing all the evidence, every impartial

mind, we conceive, will admit that the last has the fairest claim to acceptance as the genuine reading. If any, from a theological predilection, should feel reluctant to this admission, however supported by proof, we recommend to their serious meditation the following passage of Athanasius: as, also, the whole treatise from which it is taken, the design of which is to guard against a *confusion* of the two natures in the person of Christ. We lament that modern preachers and *hymn-writers* have gone so far in violating this caution. "The scriptures have *in no place* delivered to us the expression *blood of God*, separate from the human nature (δίχα σαρκὸς), or that God, through the human nature, suffered and rose again; such audacious phrases belong to the *Arians*." Athan. *contra Apollinar.* ii. 14.

The second remarkable text, to which we have alluded, is 1 Tim. iii. 16. where the question is, whether we ought to read Θεὸς, ὃς, or ὅ.

1. Θεὸς is the reading of almost all the Greek MSS. in small letters, i. e. those whose antiquity does not reach higher than the xth century. *Versions:* the Slavonic and the Arabic of the Polyglott. *Fathers:* Chrysostom, Theodoret, John of Damascus, Œcumenius, and Theophylact: one or two others of the Greek fathers have been adduced, but liable to strong doubt.

2. Ὃς is the reading of the Alexandrine*, the Ephrem, the Augiensis, and the Bœrnerianus. The Vatican, the Sangermanensis, and the Coislinianus, are mutilated at this place. These are all the existing Uncial MSS. of the Epistles of Paul,

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* It is well known that it has been a matter of very anxious dispute, whether ΟC or $\overline{\Theta C}$ (the contraction in all the most ancient MSS. for Θεὸς) is the *original* reading of the Alexandrine. It is confessed, on all hands, that the two cross-strokes which *now* appear in the MS. are the addition of a modern pen. The question is, Were they added without any authority in the MS. itself? Or, with the honest intention of preserving from irrecoverable loss a point and a cross-stroke, which had proceeded from the first hand, but were in a state of evanescence? All the aids of eye-sight, sunshine, and microscopes, have been employed to discover the vestiges of the primeval point and cross-stroke: but no decisive result has been obtained. Some diligent inspectors thought they could perceive the faint remains: others, as diligent and eagle-eyed, protested that they could not discover any such traces: and even the same observer has at one time fancied he saw them, and at another time has been unable to recover the vision. See Wetstein, Berriman, Owen in Bowyer's Conj. and particularly Woide's valuable preface with the notes of Spohn. Our own opinion is, that the scale turns in favour of ΟC. The vellum at this passage is said to be now so much rubbed and worn by repeated examination, that no future inspection can be of much avail towards determining the point at issue.

except the Passionei, which has not been sufficiently examined, and whose evidence, therefore, on this point, is not before the public. It is also found in the Parisinus 14, and the Upsaliensis, both small letter MSS. of the xith or xiith century. *Versions*: the Coptic of Sais reads ὃς. Both the Syriac, the Ethiopic, the Armenian, and the Arabic of Erpenius, have the pronominal prefix; so that it is impossible to be determined whether they read ὃς *who*, or ὃ *which*. *Fathers*: as far as can be ascertained, the *Greek* fathers (with the exception mentioned above) appear to have read ὃς or ὃ. Of the *Latins*, *qui* (ὃς) appears only in Jerome on Is. liii. 11. and the Acts of the II. Council of Constantinople.

3. Ὃ is found in only one Greek MS. but that an Uncial one, the Clermont. *Versions*: the old Latin, and the Vulgate. *Fathers*: all the Latins, and some of the Greeks.

On this statement it is to be observed; (1.) That Θεὸς is found only in the more recent Manuscripts, the offspring of the latest of the three ancient recensions, the Byzantine: and it is supported by no evidence from the Fathers earlier than the close of the ivth century, nor from the Versions earlier than the ixth. (2.) That the greatest weight of external evidence is in favour of ὃς. (3.) That ὃ is the more smooth and easy reading, and agrees with the immediate antecedent μυστήριον. It was, therefore, most probably substituted by some, who, not adverting to the remote antecedent, fancied the construction of ὃς ungrammatical. (4.) That if $\overline{\Theta C}$ were the original reading, it is to the last degree difficult to conceive that it could have degenerated into OC, and that so important a word as $\overline{\Theta C}$ should not have been made prominent by the Fathers of the first three centuries. But, to any one versed in the appearance of Uncial manuscripts, it will appear easy and probable that $\overline{\Theta C}$ should have grown out of OC.

The learned and unbiassed reader must form his own judgement: we confess that ours is in favour of ὅς. But we object strongly to the rendering in the Improved Version, "He who was manifested in the flesh was justified by the Spirit," &c. The editors have followed Abp. Newcome in supposing that ὅς may be put elliptically for οὗτος ὅς. This supposition, we apprehend, is quite unauthorized and erroneous. Ὅς is frequently put for οὗτος and αὐτός. It also not unusually supplies the place of the partitive ὅστις: but in that case we think it is always followed by a particle, as τε, γε, δὴ, ἂν, γὰρ; as in the passages adduced in the Archbishop's note for sanctioning this construction, and which consequently are irrelevant. Till some better support is adduced for this assumed ellipsis, we must reject it as false Greek. In the place before us, ὅς is undoubtedly a relative;

and its natural and proper antecedent has been pointed out by the learned Professor Cramer, distinguished thus:

—ἥτις ἐστιν ἐκκλησία ΘΕΟΥ ζῶντος (στύλος καὶ ἑδραίωμα τῆς ἀληθείας, καὶ ὁμολογουμένως μέγα, ἐστὶ τὸ τῆς εὐσεβείας μυστήριον) ὃς ἐφανερώθη κ. τ. λ.

—"Which is the church of the living GOD (the pillar and support of the truth, and confessedly great, is the mystery of godliness) who was manifested," &c.

The last of these three observable passages is the celebrated 1 John v. 7, 8. Upon this we need not spend many words. It is found in NO Greek MS. ancient or recent, except one to which we shall presently advert;—in no ancient Version, being interpolated only in the later transcripts of the Vulgate. Not one of the *Greek* Fathers recognizes it, though many of them collect every species and shadow of argument, down to the most allegorical and shockingly ridiculous, in favour of the doctrine of the Trinity,—though they often cite the words immediately contiguous both before and after,—and though, with immense labour and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the *Latin* Fathers, not one* has quoted it, till Eucherius of Lyons in the middle of the vth century; and in his works *there is much reason to believe that it has been interpolated.*

Under these circumstances, we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus* for the retention of a passage so indisputably spurious. We could adduce half a dozen or half a score passages of ample length, supported by *better* authority than this, but which are rejected in every printed edition and translation.

One Greek MS., we have said, contains the clause. This is the Dublin, or Montfortianus: a very recent MS. glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters. Hence some of the best critics have assigned it to the xvth or xvith century. But no one appears to have examined it with so much care as Dr. Adam Clarke;† and to him we are indebted for a very accurate description of it, and a *fac-simile* of

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* It has been attempted to be shewn that Tertullian and Cyprian have cited the last clause of v. 7. Our readers may be satisfied, on this subject, by referring to Griesb. Nov. Test. vol. ii. App. p. 13—15; or Porson's Letters to Travis, 240—282; or Marsh's Michaelis, vol. iv. 421—424. See also, for a lamentable contrast, Travis's Letters, 3d. ed. 82, 53, 75—128.

† See his '*Succession of Sacred Literature.*'

the passage under consideration. He is disposed to give it an antiquity as high as the xivth, or even the xiiith, century. But, with deference to that learned and respectable author, we will observe, that his arguments do not prove any more than that the Dublin MS. *may* be of that age as the highest supposition, but by no means that it must indubitably be so. Giving it, however, every advantage, it is still modern: and the testimony of a single witness, and that of so exceptionable an internal character, can be of no value in opposition to all other evidence.—It is hardly necessary to state that we estimate as nothing the Berlin or Ravian MS; for its conviction is decisive, as an impudent forgery of the xvith century.

We have thought it right to enter thus minutely into the literary history of these texts, both from that regard to truth which is our first duty to the public, and because we believe that many good men have felt considerable anxiety on account of the exploded readings. Such anxiety is to the last degree unnecessary. Surely those excellent persons will reflect that Truth,—Divine Truth,—can never suffer from honest investigation; and that no injury can be inflicted upon it by its bitterest enemies, comparable to the adduction of unsound arguments by its professed friends.

In the great and general benefits which accrue to Scriptural Truth from these investigations, all the component parts of that truth must respectively participate, and, in an eminent degree, that capital one of the *Deity of Christ*. Its adversaries have, indeed, affected to raise a triumph on the result of the discussions connected with the three texts; but with how much right, let the impartial judge. The first passage is rescued from countenancing the antiscriptural sense of passible Deity, the error of those ancient heretics whom Athanasius so zealously refuted. Of the second, though the reading is changed, the sense remains the same. And with regard to the last, they are, in our esteem, the best advocates of the Trinitarian doctrine, who join in exploding such a gross interpolation, and in protesting against its being still permitted to occupy a place in the common copies of the New Testament.

The proofs of our Lord's true and proper Godhead remain *unshaken*; deduced from the prophetic descriptions of the Messiah's person in the Old Testament,—from the ascription to him of the Epithets, the Attributes, the Works, and the Homage, which are peculiar to the Deity,—and from those numerous and important relations which he is affirmed in Scripture to sustain toward his holy and universal church and toward each of its true members. This last head of argument,

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in particular, derives some *accessions* from the purifying fire of just criticism through which the text of the Christian Scriptures has passed. E. g. Acts xvi. 7. "They attempted to go into Bithynia; but the Spirit of Jesus suffered them not." Rom. xv. 29,—"the fulness of the blessing of Christ." Eph. v. 21. "Submitting yourselves one to another in the fear of Christ." Col. iii. 15. "Let the peace of Christ preside in your hearts" 2 Thess. ii. 8." —whom the Lord Jesus will consume with the breath of His mouth." These texts now form an addition to those numerous ones that attribute to our Blessed Redeemer an exuberance of grace and goodness, a plenitude of authority, and an invincible universality of influence, which, in the judgement of unprejudiced reason, are totally incompatible with the powers of any other than the Infinite Being, the God of all grace.—These texts are translated, as we have quoted them, in the 'Improved Version.' The editors have given in their text what they found in the well authenticated original; but in their notes have made some aukward attempts to escape the obvious inferences.

It remains for us to state, that in the 'Improved Version' there are three portions, of considerable length, marked as of dubious authenticity: Matt. i. 17.—ii. 23; Luke i. 5.—ii. 52; and 2 Pet. ii. 1.—22. These portions are admitted by Wetstein, Griesbach, and other editors of the Greek Testament, without any scruple or intimation of doubt. They are found in all existing MSS. (mutilations excepted); in all the ancient versions; and plentifully in the citations of the Fathers at least as high as Justin Martyr, with regard to the two first of the passages.

At the same time it must be confessed, that upon the testimonies of Jerome and Epiphanius there is some defect in the external evidence for the portions of Matthew and Luke. There are, also, certain other difficulties from chronology, history, and internal evidences, which we cannot regard as inconsiderable. A bare statement without discussion would be unsatisfactory and useless; and it would be totally impracticable to compress the requisite discussion within moderate limits. It is scarcely necessary to remind our readers, that any evidence, however slight, against the passages in question, would be extremely acceptable to opposers of the doctrine, which, though it might readily dispense with their suffrages, they have on various occasions been called upon to support.

As for the chapter in 2 Peter, we are not convinced, by the reasoning of Bishop Sherlock, that it is a citation from some ancient Jewish writing. Is it supposable that, after the

explicit and cautious declarations on the origin and authority of prophecy in ch. i. 19—21, the apostle should instantly adduce a large citation, *expressly as a divine prophecy*, from any apocryphal work?—Besides; the 20th verse of ch. ii. itself strongly militates against the hypothesis. The difference of style may be accounted for, from the awful sublimity and grandeur of the subject. From v. 19. the writer appears to descend to his more plain and usual manner; and again in various parts of ch. iii. to rise to the same elevation and solemnity. A difference of style, equal or greater, may be observed between the satires and some of the odes of Horace, and in many other instances.

The unforeseen length to which this branch of our discussion has extended, though we have reduced it as much as we could, compels us, notwithstanding extreme reluctance, to defer the remainder till the next number.

ART. VI. *Anniversary Oration*, delivered March 8, 1808, before the Medical Society of London; on the General Structure and Physiology of Plants compared with those of Animals, and [on] the mutual Convertibility of their organic Elements. Published at the unanimous Request of the Society. By John Mason Good, F. R. S. Senior Secretary to the Medical Society. 8vo. pp. 56. Price 2s. Longman and Co. 1808.

THE author of this tract has been long known to the public as a man of various and extensive acquirements, of refined taste, and of indefatigable industry. He has distinguished himself as an advocate in the cause of philanthropy, as a constitutional politician, as a biographer, as an accurate and elegant translator of a heathen poet*, as an equally elegant and perspicuous translator of a portion of the Hebrew Scriptures, and as an acute biblical critic. In the dissertation before us, Mr. Good assumes a very different function, which he discharges however with no little ability; and, though he was unexpectedly called to the task, and had but a short time to prepare himself, he has presented the public with such a luminous statement of important facts and inferences, as we know not where else to look for, in any thing like so narrow a compass.

Our ingenious and learned author first examines the general structure of the vegetable system; he then proceeds to point out its resemblance to an animal frame; and he closes with various striking and original observations 'on the mutual convertibility of their organic elements.' We

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* See Ecl. Rev. Vol. II. pp. 603, 686.

will be a little more particular. He commences with noticing the seed of the plant, which he denominates its egg; he examines the structure and component parts of this vegetable egg, in what manner the root issues from one part of its central organ (its corcle or *heartlet)*, and the trunk from another part; then he traces the respective structure of these derived organs, and the means by which in several plants the one may be made interchangeably to assume the functions of the other: he next unfolds, so to speak, the substances of which the trunk consists; elucidates the process of its annual growth and lignification; treats of the number and nature of the different systems of vegetable vessels, and investigates the questions of vegetable circulation, irritability, and contractibility. He thus terminates this branch of his enquiry.

'In fine, the great mass of the facts and phænomena of vegetable life has so close a resemblance and parallelism to the facts and phænomena of animal life, if we except those which relate to the rational and immortal mind, with which I have no concern at present, as clearly to indicate the application of one common system to both, as far as one common system can be made to apply; and, if I mistake not, to demonstrate one common derivation from one Almighty Cause.'

Mr. Good proceeds, in the second place, to point out a few of the resemblances of vegetables to the economy or habits of animals, selecting those which are either most curious or most important; such, for example, as that plants, like animals, are propagated by sexual connection, the anomalies from the general rule being as various in animals as in vegetables;—that the blood of plants, like that of animals, is compound;—that, as in animal, so in vegetable life, the very same tribe, or even individual, which in some of its organs secretes a wholesome aliment, in other organs secretes a deadly poison;—that some vegetables, as well as some animals, exfoliate their cuticle annually;—that vegetables as well as animals are subject to the classification of locomotive or migratory, and fixed or permanent;—that plants, like animals, have a wonderful power of maintaining their common temperature, whatever be the temperature of the surrounding atmosphere;—that both plants and animals are capable of existing in very great degrees of heat and cold;—and that both plants and animals are susceptible of the division into terrestrial, aquatic, amphibious, and aërial.

Our author lastly enters upon the question of convertibility; and here shews that vegetable matter can only be assimilated to animal, by parting with its excess of carbon, and receiving a supply of its deficiency of azot. The first

of these is affected by the triple co-operation of the stomach, the lungs, and the skin; the second, at the lungs, by the process of respiration, in conjunction with what goes on at the skin, by the process of absorption. Then, to complete the circle, it is shewn that by means of putrefaction, the radical elements of animal matter return to their original affinities; so that, as Mr. Good observes,

'By simple, binary, or ternary attractions and combinations, the whole of the substance constituting the animal system, when destitute of its vital principle, its rational and immortal spirit, flies off progressively to convey new *pabulum* to the world of vegetables; and nothing is left behind but lime, or the earth of bones, and soil, or the earth of vegetables: the former furnishing plants with a perpetual stimulus by the eagerness with which it imbibes oxygen, and the latter offering them a food ready prepared for their digestive organs.' pp. 48, 49.

The operation of the chief septics,—air, moisture, and heat, as accessaries to putrefaction, is then pointed out; and after some just remarks, suggested by the production of *adipocire* in the *fosses communes* or common burial caverns in the churchyard of the Innocents at Paris, the oration concludes as follows:

'But excepting in situations of this kind, in reality, in every situation in which dead animal matter, destitute of its *spiritus intus*, its divine and immortal principle, is exposed to the usual auxiliaries of putrefaction, putrefaction will necessarily ensue, and the balance will be fairly maintained:—the common elements of vital organization will be set at liberty to commence a new career, and the animal will restore to the vegetable the whole which it has antecedently derived from it.

'In this manner is it then, gentlemen, that nature, or rather that the God of nature is for ever unfolding that simple but beautiful round of action, that *circulus æterni motûs*, as Beccher has elegantly expressed it, by which every system is made to contribute to the well-being of every system, every part to the harmony and happiness of the whole: establishing his perfections, confounding infidelity, and overpowering us, whenever we contemplate it as we ought, with the sublimest emotions of gratitude, adoration, and love.' p. 56.

In every part of this elaborate disquisition, for such it must be termed, we find marks of various reading, of extensive research, of cautious experiment, and of acute reasoning. Many of the facts brought forward are novel and striking. We might make numerous extracts which we are persuaded would be highly entertaining to most of our readers; but we must content ourselves with selecting two or three. Speaking of the secretion of wholesome and poisonous matter by different organs of the same individual, Mr. Good, after enumerating some curious instances, says,

'And truly extraordinary is it, and highly worthy of notice, that various plants or juices of plants, which are fatally poisonous to some

animals, may not only be eaten with impunity by others, but will afford them a sound and wholesome nutriment. How numerous are the insect tribes that feed and fatten on all the species of *euphorbia*, or noxious spurge! The *dhanesa*, or Indian buceros, feeds to excess on the *colubrina* or *nux vomica*; and the land-crab * on the berries of the *hippomane* or manchineel-tree. The leaves of the *kalmia latifolia* are feasted upon by the deer, and the round-horned elk †, but are mortally poisonous to sheep, to horned cattle, to horses, and to man. The bee extracts honey without injury from its nectary, but the man who partakes of that honey after it is deposited in the hive-cells falls a victim to his repast. Some very singular cases in proof of this assertion occurred at Philadelphia no longer ago than the year 1790, in the autumn and winter of which an extensive mortality was produced amongst those who had partaken of the honey that had been collected in the neighbourhood of Philadelphia, or had feasted on the common American pheasant, or pinnated grous‡ as we call it in our own country. The attention of the American government was excited by the general distress, a minute examination into the cause of the mortality ensued, and it was satisfactorily ascertained that the honey had been chiefly extracted from the flowers of the *kalmia latifolia*, and that the pheasants which had proved thus poisonous had fed harmlessly on its leaves. In consequence of which a public proclamation was issued, prohibiting the use of the pheasant, as a food, for that season.' pp. 22—24.

From our author's account of aërial plants, or those which have no root whatever, we select the following:

'Perhaps the plant most decisive upon this subject is the aërial *epidendrum* §, first, if I mistake not, described by that excellent Portuguese phytologist Loureiro, and denominated *aërial* from its very extraordinary properties. This is a native of Java and the East Indies beyond the Ganges; and, in the latter region, it is no uncommon thing for the inhabitants to pluck it up on account of the elegance of its leaves, the beauty of its flower, and the exquisite odour it diffuses, and to suspend it by a silken cord from the cielings of their rooms; where, from year to year, it continues to put forth new fragrance, excited alone to new life and action by the stimulus of the surrounding atmosphere.' pp. 39, 40.

Our last extract will corroborate the half-discredited account of MM. Humboldt and Bonpland, relative to fishes being thrown out alive from a volcano during its explosions:

'Air has often been breathed by the human species with impunity at 264°. Tillet mentions its having been respired at 300°; and Morantin, one instance, at 325°, and that for the space of five minutes. Sonnerat found fishes existing in a hot spring at the Manillas at 158° ‖: and M. Humboldt and M. Bonpland, in travelling through the province of Quito in South America, perceived other fishes thrown up alive and apparently in health from the bottom of a volcano, in the course of its explosions, along with water and heated vapour that raised the thermometer to 210°,

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* *Cancer ruricola.* † *Cervus wapiti* of Barton.
‡ *Tetrao cupido.* § *Epidendrum flos aëris.*
‖ He graduates by Reaumur's thermometer, and calculates the heat upon this at 69°.

being only two degrees short of the boiling point.* This last assertion has been discredited by some naturalists in our own country, but I think too hastily; and I am happy to have it in my power, on this occasion, to add in no small degree to the testimony of these enterprising and very observant travellers. The manuscript now in my hands is an autographic note, written by the late lord Bute, himself an excellent zoologist, to his friend the late Reverend William Jones of Nayland in Suffolk, as justly celebrated for his philosophical as for his theological publications, and was communicated to me by Edward Walker, Esquire, of Gestingthorpe, Essex, (who married Mr. Jones's only daugher,) a gentleman who is himself well versed in botanical science. In this note, after deservedly complimenting Mr. Jones on a philosophical work he had just produced, his noble correspondent adds, " Lord Bute cannot help imparting to Mr. Jones a singular observation made by him in June last, at the baths of Abano near the Euganian mountains in the borders of the Paduan state, famous in ancient authors: they are strong sulphur boiling springs, oozing out of a rocky eminence in great numbers, spreading over an acre of the top of a gentle hill. In the midst of these boiling springs, within three feet of five or six of them, rises a tepid one, about blood-warm, the only source used for drinking: but the extraordinary circumstance is, that not only confervas, &c. were found in the *boiling springs*, but numbers of small black beetles that died on being taken out, and plunged into cold waters. How amazingly must the great Author of nature have formed these creatures to bear a *constant heat* of above 200°!"

'I take it for granted that the animals here referred to were not species of the *scarabæus* or genuine beetle, which is not a water-insect, but of the *dytiscus* or *hydrophil* which are so, and which have so near a resemblance to the scarabæus, as to be denominated water-beetles by many zoologists. And upon this explanation suffer me to observe, that it is impossible for any collusion to have taken place between these different witnesses, unconnected in every respect as they must have been with each other, living at different periods, and travelling to different quarters of the globe; and that hence, in the opinion of every man of candour, the testimony of the one cannot fail in a very considerable degree to establish the testimony of the other.' pp.31—33.

There are, indeed, numerous facts, all of which tend to confirm the statement of these intrepid travellers. Dogs have existed without apparent inconvenience in a temperature of 236° measured by Fahrenheit's thermometer, a heat exceeding that of boiling water by 24°: a species of tænia has been found alive in a boiled carp: the oven girls in some parts of Germany have sustained a heat of 257° for a quarter of an hour; one girl supported it ten minutes when augmented to 288° without inconvenience, and another breathed in air heated to 325° for five minutes†: the incombustible man, de-

* Recueil d'Observations de Zoologie et de Anatomie comparée.

† Hist. Acad. Scienc. 1764.

scribed by Dr. Sementini of Naples, would receive boiling oil into his mouth, and bathe his fingers in fused lead, without injury*: and to come nearer home, Sir Joseph Banks bore a heated room at 211°, while Sir Charles Blagden has himself given an account † of his sustaining the heat of 260° in the surrounding factitious atmosphere. Now, if such degrees of heat could be borne, without great inconvenience, by animals formed to exist in a much lower temperature, it surely will require no great stretch of credulity to believe, that animals *may* have been formed with an organization suited to these elevated states of temperature.

But it is time to terminate these observations, which we have been induced to extend much farther than we first designed, by the interest we feel in the curious subjects of Mr. Good's investigation, and the pleasure his essay has afforded us. Though small in size, it is a repository of important facts, many of them little known; to which the student of medicine, or of natural history, and all indeed who can derive pleasure and benefit from an enlightened survey of nature, will feel indebted to us for directing their attention.

Art. VII. *Introduction to an Analytical Dictionary of the English Language.* By David Booth. 8vo. pp. 168. Price 5s. Johnson, Vernor and Hood. 1806.

THE unusual, and unavoidable delay, which has befallen our notice of this work, will not be imputed, by any of our constant readers, to a distaste for the subject of which it treats. So much is yet wanted, and that so urgently, in order to place the study of our vernacular tongue on a level with that which has been devoted to most other European languages, that we regard with pleasure every fresh mark of attention to so important an object; although we have too frequently to regret the inadequacy of qualification, that is betrayed by philological adventurers in this arduous investigation.

No student, who has been accustomed to avail himself of the invaluable labours of Stephanus or Scapula, can be insensible of the advantages to be derived from an *analytical dictionary* of the language that he wishes to explore. Such a work, executed by a person well acquainted with the sources of the language under consideration, and duly attentive to its essential characteristics, must greatly facilitate the attainment of that *precision*, which is indispensable to perspicuity, and conducive to every other excellence of com-

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* Phil. Mag. Vol. xxxii.

† Phil. Trans. Vols. lxv, and lxviii.

position. Comprehensive information, accurate discrimination, and indefatigable exertion, are requisites for the undertaking, of far greater importance than inventive genius, or vivacity of imagination. Fact, not theory,—is the rule to be observed. Where information is defective, it is ill supplied by conjecture. The present state of a language may be sufficiently illustrated for every useful purpose, in cases, where remote antiquity and complicated transfusions have rendered it impossible to ascertain its original form.

Previously to the appearance of the '*Introduction*' now before us, Mr. Booth published a *Prospectus* of an analytical dictionary of the English language, which we have not seen. The present work, he intimates, by his motto, to be intended as a sketch, presented to the literary world, with the view of obtaining their sentiments on the subject. So prudent and so modest a design, demands our regard, and ensures our candour; but it cannot properly supersede our censure for the author's negligence, or our regret for his defects and disqualifications.

Mr. B. begins, by stating it to be '*exceedingly probable*, that the art of communicating ideas, by articulated sounds, has existed among mankind, in their earliest stages of society.' We cannot but regard this *debut*, as singularly unfortunate. It betrays, that the writer either had never *read* the first chapter of Genesis, or had never considered the solidity of the evidence on which its *authenticity* is grounded. If the Greeks, who conjectured that their progenitors went on four legs for some ages before they discovered the art of walking on two, may be excused, from their ignorance of early history; the same apology cannot be pleaded, for the *uncertainty* of an English writer, in the nineteenth century of the Christian æra, whether our first parents did, or did not, 'communicate their ideas by articulate sounds!'

If our author appears on this point to be unreasonably dubious, it is not to be inferred, that he is in general a Pyrrhonist. On the contrary, he does not hesitate to found his system on principles, which we conceive to admit of considerable doubt. 'The individual impulses of the mind,' says he, p. 11, 'will be marked by monosyllabic sounds.'

'Resting therefore upon this theory, all words of one syllable are to be considered as primitives, unless, from a complexity of signification and probable etymology, any of them shall appear to have been originally polysyllables corrupted by time. On the other hand, every word of more than one syllable will be considered as a compound, formed by the conjunction of two or more simple words.' p. 12.

He acknowledges this to be *hypothesis*; 'but,' he adds, 'we find it confirmed by an analysis of the languages with

which we are acquainted.' We presume, that Mr. B. does *not* include the Chinese, or the Esquimaux language, in the number; the former of which consists wholly of *monosyllables*, and the latter abounds with more than *hendecasyllabic* terms.

In particular instances, as well as in general principles, we find the author exceeding his proper mark, by wandering out of his road.

'*The* designates a *thing* or *action* in general, as separately marked by *he*, *she*, or *it*, while the pronouns perform the same office in most other languages. *It* and *the*, when gender is not attended to, are synonymous. Each is expressive of being in general, and when used verbally, signifies to *bring forth*, or to *add* to what we already see. *The*, *it*, *and*, *add*, *at*, *to*, and *do*, are kindred words. They mark that an addition is made to some collected mass of existence.' p. 45.

Again,

'Time, or the measure of the duration of existence, was originally, in most nations, calculated by the flux and reflux of the ocean. This, which with us is termed the *tide*, was formerly synonymous with *time*. The Saxon word *tide* signified *time* only, and several of our compounds expressive of stated periods, have the affix *tide*: such as *Whitsuntide*, *Martinmastide*, *Noontide*, &c. From the same cause the Romans expressed by the word *Tempestas*, either *time*, a sea-storm, or destruction. The regular recurrence and similarity of the *tides*, may have suggested the idea of using the word as indicative of *multitude of the same kind*, and a word denoting these changes of the sea may have originated the plural terminations. The particle *ce*, anciently spelt *es*, forms a termination in several words, and has this signification of *time*: Thus *once*, *twice*, and *thrice*, are equivalent to *one time*, *two times*, and *three times*; and, when these numerals are extended, we use the word *times*, as, *four times*, *five times*, &c. The Germans express *once*, *twice*, &c. by *einmal*, *zweimal*, &c. the word *mal* in their language having the power of the French *fois* and our URN, or *time*, applied to the repetition of an event. The varied spelling of *ce* and *es* is of no moment, for as we formerly had *ones*, *twies*, and *thries*, marking the addition of *es* to *one*, *twie*, and *thrie*, so we now have some of our plurals, as *dice*, *mice*, and *pence*, ending in *ce*. It is, therefore, not improbable that *ce*, or *es*, is synonymous with *time*, in its numeral signification; and, as added to *one*, *two*, or *three*, it expresses *how many* of these things, or actions, are exhibited, so, if employed in simple connection with the name of a thing, it may denote a number of such things, leaving the extent indefinite.' pp. 25, 26.

Mr. B. seems unfortunately to have forgotten, that those seas, with which the Greeks and Romans were chiefly acquainted, are not subject to *tides*; and that *ce*, added to the numeral *one*, cannot have a plural signification.

Errors like these, together with the desultory and *unanalytical* succession of Mr. B.'s observations, may be ascribed to his servile adoption or imitation of Mr. Horne Tooke's ingenious vagaries. He remarks, that

'It was reserved for a Linnæus, a Lavoisier, and a Tooke, to build anew the temple of Science, and to replace the Gothic arches and gloomy vaults, by the elegant and cheerful structures of modern taste. It is some time, however, before the rising fane can attract the worship of the crowd. The spirit of prejudice, like the ghosts of the departed, loves to linger near to mouldering walls, under the covert of the night.' pp. 14, 15.

The exact reverse of these rhetorical illustrations, would have given a more just idea of Mr. Tooke's philology. It replaces the structures of modern taste, by Gothic arches,* and gloomy vaults, and lingers near mouldering walls, under the covert of the night, as affording the more favourable scope to plausible illusion.

With all this, Mr. B.'s subject had no proper concern. An analytical dictionary should distribute compound words under those simple terms which are certainly and clearly radical. Its alphabetic arrangement should not depend on remote, dubious, or obscure relations of one word to another. Where doubt may reasonably obtrude, it is preferable to admit two radical themes for different words, rather than, by forcing such as are of remote significations, and discordant forms, to enlist under the same banner, to create a difficulty in the use, and an impediment to the advantage, of a popular work.

It is time to examine that part of our author's Introduction, which properly relates to his proposed Dictionary. The whole of this is so much entangled with irrelative matter, and its natural divisions are so much interspersed one with another, that, in order to form any idea of the author's purpose, we found it necessary to collect into one view the marginal heads of his paragraphs; which are the only indications he has chosen to give, of any aim at methodical arrangement. From this process, it appears to us, that he intended first to treat in general of the several parts into which speech is commonly distributed, as they are affected by inflection; and then to detail the principal terminations and prepositions by which they are inflected, or varied in signification: but if this was his design, he has not followed the same order in the latter, as in the former division; and he so frequently flies off at a tangent from his subject, that we can only hazard a conjecture, instead of offering a decisive opinion of his plan. In this respect he has successfully imitated Mr. Tooke, but probably without the aim, which we

* We use the term *Gothic*, in the popular sense, for what would more properly be called the *Norman* arch. Otherwise the allusion would ill apply to the comparative *antiquity* of Mr. Horne Tooke's researches.

could not but impute to that gentleman, of baffling the detection of his fallacies.

Our language, though it does not admit either of the inflection, or the composition of words, so easily, or to so great an extent, as most others, embraces no small diversity of prefixes or affixes, (especially the former) in consequence of the various accessions which it has derived from foreign sources. Our Saxon and Norman conquerors have stamped our common terms respectively with prepositions and terminations of the German and the French languages; and our modern literati have greatly augmented the store of those which we had previously received through the medium of the latter, from the Latin and the Greek. Thus multitudes of our terms begin with the *be*, the *for*, the *mis*, &c. of the German, the *de* and *dis*, the *e* and *ex*, the *in* and *en*, the *co*, *con*, and *sym*; the *anti* and *trans*, &c. of the French, Latin, and Greek languages; while, to the same sources our various terminations of the plural number, and genitive case, of our *nouns*; the several persons, the imperfect tense, and the participles of our *verbs*; and the modes in which our *adjectives*, *adverbs*, and *abstract* substantives are formed from these roots, are easily to be traced.

Mr. B. in assigning these to their various originals, has observed no systematic distribution of their several classes: and in some cases, in which he refers to *modern* tongues, he commits egregious errors. For instance, he tells us, p. 75. that "present participles are formed by the addition of *ing* in English, and *ung* in German;" whereas *ung* is a common termination of German abstract nouns, but never of *participles*. The author's gross ignorance of *German* is equally evident in many other cases. He informs us, (p. 63.) respecting the sounds of the *French* language, that "*dans* in; *tant*, so much; and *champ*, a field, are pronounced as we should *dang*, *tang*, and *shang*:" but he admits that "in *some districts*, the sound is so peculiarly nasal, that it is treated as a vowel." We can assure him, that it is so all the world over, where the French language is properly spoken; and that no Frenchman would find out what he meant by the English sounds of *dang*, *tang*, and *shang*. We would therefore earnestly advise Mr. B. either to apply himself afresh to the study of modern tongues, or else to omit all mention of them in his projected work. We would also recommend to him, not to trust to Mr. Tooke as a guide in the *Saxon* language; but to see his own way clear, so far as he appeals to it. On the ancient *British* dialects, which enter more into the *substance*, than into the *inflections* of our speech, we find nothing; unless, (in p. 57.) our author means

the *Gaelic*, by the *Celtic*. If so, we can assure him, that the former belongs to a language radically distinct from the German;* which last *indeed* comprises the purest remains of the genuine Celtic.

From what has preceded, we cannot but conclude, that, in order to secure his intended work from palpable errors, Mr. B. must restrict it within narrower limits than we should wish to assign to an analytical dictionary of our language. He must content himself with what is simple and obvious to a mere English reader, or depend only on his acquaintance with the Latin and the Greek. Yet, as such a work is greatly needed, and if executed, however imperfectly, with due modesty and caution, may be of considerable utility; especially as there must be a commencement of it, before it can approach to perfection; and as Mr. B.'s exertions may stimulate more able hands to proceed with the undertaking: we would not discourage him from perseverance in his attempt. In the present sketch, there is much that may afford information to the bulk of our countrymen; and even that may excite them to examine, for themselves, into the structure of our very heterogeneous, but comprehensive language. Mr. Booth, (like the god of his idolatry, Mr. Tooke,) exhibits a degree of acuteness and ingenuity, that entertains, where it does not instruct; and his work will certainly be less likely to impose on its readers, than the prototype which he has chosen to follow.

As a favourable specimen, we insert a paragraph, with the marginal title, 'Of Emphasis as the mark of cases;' and subjoin, as the best apology for defects which our duty has compelled us to notice, that with which the author closes his present performance.

'It may be further observed of genitives, that they have, from the shifted station of our prospect, a two-fold signification. In either point of view, one noun is understood to *belong* to another; but, in the *one* case, we consider a noun as the *property* of its genitive, while in the *other*, we consider a noun as having a *right to*, or *power over*, that with which it is so connected. In *this* we attend more particularly to the *proprietorship*, and in *that* to the *state of subjection*. These different modes of expression have often no distinguishing mark excepting that of *Emphasis*; which points out the word on which we wish the meaning of the sentence principally to depend, by a more forcible tone of pronunciation. When we say, "This is Alexander's *house*," we mean that the house is a *part* of the *property*, or *one* of the things *belonging* to Alexander; but when we say, "This is *Alexander's* house," we state that the house belongs to *Alexander*, and *not* to another.' p. 39.

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* "The Celtic *er*, signifying *man*," says Mr. B. "originated the German pronoun *er*, *he*."

'At the conclusion of our introductory labours, we may be allowed to anticipate, and to apologize for, some of the faults of which they will be accused. Didactic works are, in general, either too laconic for the ignorant, or too garrulous for the learned; and it is, probably, impossible to satisfy both classes in the same production. The sin that most easily besets a writer is prolixity, but here it was, in many places, unavoidable. In treating of subjects hitherto but little attended to, it was necessary to dwell on the proofs of what might otherwise be rejected as fanciful; and yet, after all, much illustration has been suppressed, lest the more instructed reader should yawn over a twice-told tale. It were, perhaps, better for an author who hopes for the approbation of the public, to limit his excursions into unfrequented ground; but etymology is one of the tractless wilds of nature: while we stray we are allured by the charms of novelty: we wander from shrub to shrub, and from tree to tree, till we can no longer recover the beaten path which surrounds, without entering, the forest.' pp. 157, 158.

An alphabetical index of prepositions and terminations is very properly annexed.

Art. VIII. Barrow's *Sermon on the Expediency of translating our Scriptures into several of the Oriental Languages;* preached, by special Appointment, before the University of Oxford, &c. &c.

Art. IX. Nares's *Sermon on the Duty and Expediency of translating the Scriptures into the current Languages of the East;* preached, by special Appointment, before the University of Oxford, &c. &c.

(*Concluded from p.* 150.)

IF one or two leaves were cut out of Dr. Barrow's sermon, we should account it, on the whole, a sober, sensible performance. It is written in a perspicuous unornamented style; and addresses itself to the understanding of the very learned auditory, without any attempt to awaken their imagination. Rather too much labour is perhaps employed in proving the general duty of Christians to endeavour to diffuse the knowledge of their religion; and there may be some small matter of complaint, that the greater part of the discussion turns fully as much on general topics, as could be warranted by the particularity of the subject and the contracted limits of a single discourse. The Doctor wishes the English version to supersede the originals as the authoritative standard for the oriental translators*, notwithstanding that these translators are to be exclusively Europeans. He does not even signify that any exception should be made in favour of the translation of the New Testament into the Sanscrit, though he must know there is a wonderful resemblance of structure between that language and the Greek. With regard to the Hebrew, he says that our scholars in the east have probably not studied it critically. It is not for us to decide how far this is the fact; but we may

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* The adoption of it 'as the original' is literally his expression.

well presume they will think it an indispensable prerequisite for translating the Old Testament, to acquire so much knowledge of the original language, and of the collations and criticisms supplied by several distinguished scholars, as to be able, in their own minds, to rest the authority of their version into the eastern languages on the true original, and on their own comprehension of the most material criticisms of the best Hebraists. Several very obvious considerations would occur to forbid their taking the English version in substitution for the original. 1. Even on the absurd supposition that these translators could believe that the English version does, in every sentence in the whole Bible, as truly express the sense of the original as it is possible for the English language to express it, yet they would be aware that in a thousand instances the peculiar idioms and figurative expressions of the original (especially an oriental original,) are of necessity dropped in the English version. Now every scholar, of the most middling acquirements, is sensible how much the precise cast and colour of the sense depends on these peculiar phrases and figures. The meaning may in substance be faithfully given in the translation; but a certain nice characteristic modification, which gave it a definite and peculiar bearing, a significance, force, or beauty, is lost, through the impossibility of literally translating the original idioms, or finding any exactly parallel to them. How many times this has been urged as an argument, in this country, for studying both the sacred writings and the classics in their originals, notwithstanding the acknowledged excellence of our translations! The observation always is, that you are much more absolutely in possession of your author, that you have a far more vivid and discriminate impression of his thought, than you could by means of the best possible translation. There is the same difference, as there would be between seeing the natives of a distant country settled among ourselves and adopting our own dress and customs, and seeing them in their proper climate, with all their appropriate habiliments and manners. But if such knowledge of the original be so desirable for a mere reader, how much more for the translators to be appointed for the proposed undertaking. In the long process of translating the whole bible into any one of the oriental languages, let it but be considered what a prodigious number of instances will occur, in which the translator will have to choose his form of words among a variety of modes of expression, one more dignified and one more common, one more plain and one more figurative, one more moderate and one more vehement, one more specific and one more general, in either one of which the idea as it stands in English, divested of the striking par-

ticularity which it perhaps bears in the original, might be almost indifferently rendered. Now, in a vast number of these instances, it is obvious that his knowing the precise manner in which the idea is presented in the original would instantly determine his choice, when the language of the English version would have given him no assistance for deciding it; and it is fair to presume that, in a great majority of these instances, the selection so determined will be much better than the one which would else have been adopted nearly by chance. These instances will be so numerous, that there can be no manner of doubt that the bible, as translated directly from the Hebrew and Greek into one of the eastern languages, would appear considerably different from what it would as translated by the very same men on Dr. B.'s plan of taking the English 'as the original.' And not only would there be this prominent difference of idioms and figures, but the far greater confidence, which is felt by a translator from an original, will impart to the general course of the composition a certain vigour and firmness, which can never be given by a translator who is reminded that the ground and authority on which he is proceeding is only itself a version.—We are ashamed to be obliged to dwell on such very trite considerations.

Thus far the case is stated, on the supposition that the translators in the east could be made so superstitious as even to take the English version positively for a work of divine authority, which renders every part and passage of the sacred scriptures as strongly and accurately as it is possible for them to be rendered in English; but, *secondly*, they know too well that this is not the fact. They know that a vast number of important criticisms, tending to a more correct interpretation, have been accumulated by a series of indefatigable scholars; and that the result of the collations has confessedly proved the necessity of modifying, in a considerable number of instances, the original text, by changes which, though in general not very important perhaps in themselves, might often become extremely material at the distance and divergency of a *version of a version*. They cannot avoid perceiving, besides, that a considerable number of passages in our translation have a perplexity and obscurity of expression, which they will not and should not be disposed to impute to the original; and they will only have to look into Lowth's Isaiah, (though they will feel certain that so general an alteration of language is far from necessary or desirable,) to see how much more perspicuously many passages might be rendered. Taking therefore the present version as their invariable authority, the translators would be quite certain that they were transfusing the divine revelation into the languages of Asia, under the

disadvantage of a multitude of defective and inaccurate expressions, which the actual state of biblical criticism has furnished the means of preventing; and yet our learned preacher will insist that these unfortunate workmen shall take the present authorized version 'as the original,' and be content with the consolation of being told, that at some future time measures may perhaps be taken to rectify the errors which they are now enjoined to commit, after those errors shall have gone into millions of copies, and the hands of tens of millions of Asiatic readers.

'Whenever,' he says, 'from the disquisitions and discoveries of various commentators, and especially from the collations of our own distinguished biblical scholars, a standard Hebrew text shall be settled to the general satisfaction of the learned, our own version of the Scriptures may then be rendered more accurately; the few errors, that are still found in it, may be corrected; as well for our own advantage and improvement, as for the use and instruction of those, who may at any time become converts to our creed.'

The Hebrew Scriptures only are here referred to; but an equal interdict is to be put, as far as appears, on the use of the original of the New Testament. Another important objection to the plan, arises from the consideration of the low repute in which a translation from a translation is held, and ever will be held, in all parts of the world. Who, among ourselves, has not described such works in the usual phrase, 'the shadow of a shade'? Who has not heard and repeated how little regard is due to works, which bring the Icelandic compositions into our language only through the medium of the Latin, and those of Arabia or Persia through that of the French? And what is to prevent the more intelligent and learned part of the readers in the East from entertaining a similar sentiment in the case in question? Indeed, they will not only know how very much modified and deteriorated the professed sacred books are likely to have become, under this double transmission; but they will be apt to surmise something more and something worse. It may happen that some few of them will ask, significantly, Why this scrupulous adherence to the English version, as a standard? Whence is it, that in the use of your *sacred* book, and exactly that alone of the numberless volumes of your literature, you set up or acknowledge a higher authority in your version than in the original? Is there, in that version, some important *difference* from the original, of which difference you are kindly resolved, as good Christians, that we, the people of Asia, shall enjoy the benefit? What are the translators to say in reply? It ought not to be possible for them to answer with truth that they really do not themselves understand the original; for it is easy to conceive what a mis-

chievous effect this would have on the minds of inquisitive heathens, who are inclined to reject, doubt, or cavil, and cannot be aware of the full evidence which, in this country, a person not able to read the originals has, notwithstanding, of the *general* faithfulness of the translation. And what will be the impression on the minds of those same heathen inquirers and opposers, if the translators shall fairly assign the reason which our learned preachers have more than intimated as requiring a strict adherence to the English standard; namely, that there is in England a legal religious establishment, from any tenet or appointment of which it is essential that no expression even in the oriental bibles should be suffered to dissent?

While Dr. Barrow advises that selected portions of Scripture be circulated among the heathens of the East before the whole is given to them, he very judiciously condemns any plan that should propose to give out the bible in a long succession of small parcels, at considerable intervals, regulated by a spiritual policy of adapting the various parts of the sacred book to the occasions and the attainments of the people. He observes,

'It was thus that the pretended Prophet of Arabia introduced his Koran to his followers and converts; and such a system is in its own nature liable to the suspicion of forgery and fraud. It may reasonably excite apprehension in the natives of the East, that we shall continue to produce what we shall represent as inspired writings, as long as they appear willing to receive them; as long as we have any interest to be served by their credulity; or any political influence to be procured by the submission of their minds.' p. 12.

The Doctor recommends the extension of a branch of our established church to India; and the institution of schools, which should 'receive without distinction the offspring of our subjects, our allies, and our enemies, as many as should be found willing to be taught'; and in which, 'should it appear necessary or beneficial, the inducement of gratuitous education must be offered equally to the sons of the rich and the poor.' Adverting to the very great expence of such extensive establishments as he proposes, he specifies several sources of supply; but also observes, that 'perhaps the expedients themselves may be so managed as to produce a considerable proportion of their own support.' This should not have been said without some explanation how it is possible; especially when the Doctor was going to decide, a few lines lower, that unless we have the means of maintaining a system involving very great expence, we had better attempt nothing at all.

'If, however', says he, 'all these resources, and all others that can be devised, are believed to be inadequate to the object in view; if it be not in our power to pursue such measures as are deemed the most likely to ensure success, it will be prudent to desist immediately from the attempt. Our

scriptures themselves have condemned the folly of him who should *begin to build without counting the cost, and not be able to finish.*" p. 24.

We are always sorry when we see benevolence receiving laws from pride. The sentence we have quoted seems to say, that England, being a very great and famous nation, must form all her schemes on a very great scale, corresponding to her national magnificence, the display and the honour of which are always to be the leading consideration; and therefore, if she has not the means for supporting a vast system of operations for Christianizing India, she should, in the spirit of national dignity, disdain to do good in a smaller way that would confess the deficiency of her power. When will mankind, at least the professedly Christian part of mankind, attain the *true* dignity of being so intent on a benevolent object for its own sake, as to forget to be always considering and calculating about the honour of the agent that is to accomplish it? If we were fortunate enough to be, for a little while, divested of our personal and national self-importance; and actuated to do good by pure Christian benevolence, and zeal for the service of the Almighty, instead of continually dwelling on gaudy images of splendid undertakings and great establishments, as the means of gaining *eclat* to schemes of philanthropy and piety when *we* adopt them,—we should be earnest to accomplish the beneficent purpose in any smaller measure, and by any humbler means, which *might* be within our power, though we could not afford to employ such a magnificent apparatus. In the affair before us, there is nothing analogous to our Lord's illustrative case of the man that began to build and could not finish; nor to that partial and unsound adoption of Christianity, against which he introduced this figure as a warning. They were cases in which, unless a *whole* were attained, a part must be necessarily useless: there was no use in laying the foundation of a tower, if the superstructure were not reared. But in prosecuting schemes for enlightening and converting human beings, every single mean, and every single success, has its own independent value. If but ten faithful missionaries, or but five, can be sent into a country, shall we refuse to do it because we cannot send five hundred? The five or ten will explain the evidence and doctrines of the true religion to a small number of heathens, as clearly, and with as much effect, as the five hundred could to a proportionable number. Unless therefore we place the value of our scheme, not so much in the benefits imparted to individual human beings converted to Christianity, as in the splendour and self-gratulation that may arise to us from the magnitude of the aggregate of such conversions as effected by our means,—we have the same reason exactly for sending

the five, or ten, that we have for wishing we could send five hundred. On what principle can we pretend to wish, for the Indian children, the sound instruction of a thousand schools,—but that each one school, taken separately from all the rest, would be beneficial to its pupils? But, for this reason, one school, if only one could be instituted, would as much deserve to be instituted as if there were about to be 999 more. The same may be said of the smaller practicable extent of means and agency, as contrasted with the greater desirable one, in all the other departments and expedients of the scheme.

While the Doctor was admitting that the whole national resources of England and India might prove inadequate to put in force the best expedients for instructing the people of the latter in Christianity, and was prescribing a sudden and entire abandonment of the design in the event of their so proving; it is probable he really might not know how far the possibility of bringing into extensive action one of the greatest of these expedients,—that which specifically formed the appointed subject of his sermon—had already been carried beyond this state of uncertainty and dubious experiment, without any of those aids from the chief national authority which he seems to assume as indispensable to the support of the design from first to last.*

The learned preacher points out certain things, in the situation and character of the several classes of the Hindoos respectively, which he thinks may contribute in some degree to incline them to a favourable reception of Christianity; anticipates considerable facilitation from points of apparent analogy between the true religion and the Indian mythology; and incidentally intimates somewhat of the nature of his own theology in this sentence; 'Christianity will teach them that at all times and in all places men are essentially equal to each other; and equally intitled, if they endeavour to deserve them, to the favour and blessings of the great Creator, Governor, and Judge of the world.' p. 17.

It is reluctantly, and from the constraint of duty, that we notice the following passages.

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* This may be a proper place to correct an error in our last number, in which we find we somewhat exaggerated the pecuniary supplies obtained by the missionary translators in the East, even in the very act of stating that those supplies for the vast and expensive undertaking were solely derived from the liberality of the religious public, and their own labours, of which they devote all the fruits. We mentioned their having received a very liberal donation from the British and Foreign Bible Society; we now understand, that some private unauthorized interference has prevented their receiving any advantage hitherto from the generous vote to which we alluded.

—'I would have the doctrines to be taught perfectly uniform and consistent, at all times and in all places the same . . . . Missionaries of various interests and parties, ignorantly or wilfully differing in their comments, their opinions, and their designs, should not be suffered to appear amongst those whom we wish to convert. If indeed we permit the ministers of various sects and denominations, Lutherans and Calvinists, Arminians and Baptists, to inculcate their respective tenets without restraint, the unlettered Indian will not be able to determine, what that Christianity is, which we would persuade him to embrace ; and the more learned, convinced that the doctrines of all our teachers cannot be equally true, may be led to conclude that all are equally false. If one preacher be of Paul, and another of Apollos, no convert may be of Christ. The missionaries from Rome and from other Churches appear to have had very little success ; at least to have made very few sincere and steady converts. Without inquiring minutely or invidiously into the causes of these failures, I would recommend one uniform and general attempt, to the exclusion of all others, where we have the power to exclude them, to be made by the ministers of the national church, under the authority and regulations of an act of the legislature.' p. 13.

'Let it be our business . . . to furnish them with what we have so long enjoyed, and what will be not only of inestimable value, but of primary necessity in their church, with a universal rule of conduct, and a fixed standard of truth, to which appeals in doubt and controversy may always be made ; with a criterion by which in all times to come the errors of ignorance may be corrected, and the extravagances of enthusiasm restrained ; by which the pretensions of the hypocrite may be tried and proved ; and by which peace and uniformity may be preserved in faith and worship, principle and practice.' p. 14.

We have already had occasion to refer to Mr. Fuller's pointed and conclusive observations on what we have here extracted ; and we shall willingly excuse ourselves from saying more than a very few words. In making one or two obvious remarks, we may surely put it to the candour of our readers what opinion impartial critics must inevitably entertain of the principles held forth in these extracts. Apply the familiar rule of judging by reversing the case, as far as in the present instance the case admits of being reversed. Suppose a company of disinterested, pious, and indefatigable men, connected with the establishment, had been exerting themselves to the very utmost of their faculties for a course of years, in India, to make the natives acquainted with the divine Revelation, and what are regarded by the general agreement of Christians as its grand doctrines ; occupying but an exceedingly diminutive portion of their own time, or that of those they wished to enlighten, about any of the little distinctive points of their profession as members of the English establishment ; and never uttering a word of disrespect toward the zealous labourers of other Christian denominations. Suppose next, that some of the denominations separating from the establishment had be-

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gun to regard it as their duty to make an effort for the religious illumination of Hindoos; and that, in the first public representation on this subject, they had complained of it as a serious, an intolerable grievance, that a number of missionaries of the established church were already making themselves busy in India, that the labours of these men would mischievously interfere with those of the sectarian missions, and that it was very much to be lamented that the sectaries had not the power to 'exclude' these obnoxious missionaries. Every reader, even before the sentence is finished, has a lively conception of the universal indignation that would have burst forth at the exhibition of such a spirit.

Now, we wish the reason to be shewn why an equally indignant sentiment should not be expressed, when such principles are avowed by Dr. Barrow, and other persons on the same side. He and they will alledge, that they are of the authorized national church, the church established by law; and that *that* gives them a right to insist on the exclusion of these separatist missionaries, as a preliminary to their undertaking. And *why*, we would ask, are you of that national church? The answer must necessarily be, Because our judgements approve of it, both in doctrines and constitution. And why, we would again ask, are those separatist missionaries, and the class of Christians who have contributed the most to aid their exertions, *not* of that national church, united to which, they might have enjoyed so much more privilege, and incurred so much less obloquy? The answer would be, plainly, that their judgements approve a different mode of worship and Christian ordinances. We would then ask the Doctor, and those who concur in his propositions for 'exclusion,' whether they have some infallible authority, some direct testimony from heaven, in evidence of the absolute rectitude of the ecclesiastical institution to which they adhere, and, therefore, of the error of all who may have adopted any different one. If they admit that they have not, and that their preference of one particular form of institution to those that differ from it is simply a matter of opinion, in which they have been determined by the free exercise of their understanding; we may then confidently demand, by what right they can assume to exclude from a field of benevolent Christian exertion, and from that part of the field too which their own toils may have in a measure cultivated, such virtuous and intelligent men, as have been led, by the very same free exercise of understanding, to approve a differently modified administration of religion. If the opposite convictions and preferences of two classes of mankind are purely and equally those of opinion, no infallible authority intervening to

decide between them, then there can be in either class no right to prohibit the other to teach its doctrines, except *power* constitute such a right: in Dr. Barrow's view it probably did constitute the essence of that right, when he proposed the 'exclusion of all others, where we have the power to exclude them.'

When we ask for the infallible authority, which at the least ought to be at hand, with the most luminous manifestations, when men are assuming to impose silence on their fellow mortals, we do not mean to admit that even an extraordinary testimony from heaven, to the absolute purity of the forms of faith and worship adopted by a class of men, would give those men a right authoritatively to interdict, and forcibly to restrain other men, from teaching doctrines and observances differing from this infallible standard.

Dismissing all abstract questions of the rights of conscience, we may be permitted to say a word on the benevolence and justice of the Doctor's requisition, as affecting the missionaries at present in India; we particularly refer to those of the Baptist denomination, as the most numerous, and as having been rendered, by various circumstances, the most conspicuous. These men have parted from their friends in England; have made a voyage which itself absorbs what men, anxious to be doing good, regard as no inconsiderable portion of a life; have become seasoned to the climate, which must always be fatal to a considerable portion of the northern Europeans going to reside there; have acquired a perfect command of the most extensively prevailing vernacular language of Hindoostan, a large acquaintance with those less extensively in use, and a deep knowledge of the learned language of that country; they are become familiarised, probably beyond all other men in the world, with the business of translation, have furnished themselves with the apparatus of printing, and have poured out multitudes of bibles, and portions of bibles, in many languages; they have, during the same space of time, addressed innumerable discourses to the inhabitants in explanation and enforcement of the Christian religion, have become intimately acquainted with the manner of thinking among these people, and accustomed to meet their objections with dexterity and their abuse with self-command: all this they have done, not only without the prospect of any temporal reward whatever, but with the certainty of realising none. In the doctrines they have taught, they have coincided substantially with many of the most venerable and illustrious men the church of England ever had to boast, and with the opinions, which beyond all question its founders meant to express in its articles. All this is a trifle with Dr. Barrow; as if such men, and such proceedings, were but an

obstruction and a nuisance, in the way of any undertaking for introducing the bible and Christianity among the heathen, he comes down with a sweeping proposition, for the exertion of our 'power to exclude them.' And this he does too, without having in readiness, or in preparation, any men or means to succeed them. Men, of more regular order, are to be somewhere, sometime obtained, to be sent to undergo some years seasoning to the climate, are to begin to try their tongues in articulating the particles of the Bengal language, to toil for some years in acquiring the power of conversing freely with the natives, and are then to look forward, as to a very remote attainment, to the ultimate mastery of the many other vernacular dialects, and the Sanscrit; all this while they are to be regarded, and to regard themselves, as the proper persons to displace men who can converse fluently with the natives of various countries of Asia, and some of whom can read the Puranas with almost the facility of the most learned Brahmins. If these men have a due portion of modesty, what will they think of their situation? What can they think of English justice, or English sense, when they see such predecessors silenced and 'excluded;' and the system which they have brought into operation, with such incalculable and generous labour, unceremoniously broken up? With what kind of consciousness and reflections are they to look at the printing-presses, (purchased for them, perhaps, from the missionaries, who are no longer allowed to use them) lying useless like lumber in their possession, till that future period when their attainments may qualify them to begin making some use of such an implement? It is amazing to hear a sensible learned Christian preacher urging a measure, that involves more circumstances of injustice and absurdity, than the whole space of time occupied by his discourse would have sufficed to enumerate.

In some of these paragraphs, we are aware of having been led into repetitions we could have wished to avoid; but we trust to be forgiven for wishing to expose, in a broad and prominent manner, that injustice and contempt toward the claims of extraordinary excellence, which Dr. B. can recommend with the most entire self-complacency. We are, at the same time, happy to assure ourselves, that there can be but few persons in his sacred profession of a similar spirit; and that the members of the establishment, in general, would join in a much more animated reprobation of such illiberality, than we have allowed ourselves to express.

As to 'perfect uniformity,' it is exceedingly strange at this time of day, so long since the period when the emperor Charles made the observation on his watches, to hear such

a thing spoken of as a possibility. There can be but one man in England uninformed, that no formulary of faith ever did or ever can secure uniformity of opinion; that no existing creed is found capable of precluding numberless questions and controversies among those who are willing, on the whole, to subscribe to it. No creed, consisting of a moderately long series of articles, could probably be so framed, as not to require at least a thousand new articles, to fix the definitive sense of the primary ones, and guard it with every nice discrimination, if it is really required that all the subscribers shall receive precisely the same idea from every term and clause of every article. But what can it be less than this, that our preacher is requiring among the Christian teachers employed in India? If it be only a *substantial* conformity of faith to the articles of the church of England, as explained by a very great proportion of its most learned divines, that he demands in the Indian missionaries, *that* degree of conformity and uniformity, as we have said, exists already.

We will only add one observation:—that perfect uniformity of doctrine, which the preacher requires in the Christian teachers in India, in order to give the natives an impression of the certainty of our religion, would produce the directly opposite effect: it must appear to them the result of collusion. They are not, we suppose, to be taught, that all these teachers are inspired from heaven, and directed by an uniform infallible intelligence in all their thoughts and words on the subject of religion. They are to be taught, that these men have certain inspired books in their hands, but that all the interpretations of them, are purely the work of these fallible, though honest, and thoughtful men. They will soon perceive that the inspired authorities, though in many parts of most perfectly decided meaning, and easy comprehension, do yet, in other parts, afford much matter for the exercise, and not a little for the difficulty and doubtfulness of understanding. Their common sense will tell them, that their teachers must read these documents, and deliberate, and balance, and reason on them, with the same diversity, and in some points perplexity, of opinion, as they do themselves. Now this being the case, if the missionaries are all found to agree exactly in the opinions they hold forth, throughout the wide extent of Christian doctrine, the intelligent natives will feel certain that this cannot be an honest agreement. They will know that so many distinct minds, each thinking, with honest simplicity and independence, on the very multifarious doctrinal contents of an ample volume, never could come, in so many points, to the same conclusion; and therefore they will be soon convinced the whole is a concerted system to impose upon them.

We are sorry to find our limits now absolutely forbid any observation on Mr. Nares's Sermon. It contains much good sense, with proofs of extensive learning; and is distinguished by meritorious candour of spirit, and simplicity of style. With much ingenuity and plausibility, the preacher represents the happy introduction which the Christian doctrines will find, to the acceptance of the Hindoos, through their own theological dogmas. We must say, that experience, if no other cause, would make us exceedingly sceptical on this point: we cannot remember to have read of any Hindoo convert who professed any obligations to his heathen creed for inclining him to the admission of Christianity, except, indeed, by means of the contrast of evil with good. There is incomparably so much more that is utterly hostile to the true religion, than concordant with it, or analogous to it, in the Indian system, that we can see no slope for sliding smoothly from the one to the other.

Art. X. *The Warrior's Return, and other Poems.* By Mrs. Opie. 8vo. pp. 186. Price 6s. bds. Longman and Co. 1808.

IT is a well known fact, that pleasure in memory, as well as in hope, is sometimes sweeter than in enjoyment. This may be the case with us at present; and our fond recollection and preference of Mrs. Opie's earlier poems, may be a mistaken estimate of our former feelings and of her maturer works. Be it so; we *hope* the book before us is even superior to its forerunner,—and we shall be happy to think so seven years hence; at present we are not persuaded that it is equal.

The principal merits of Mrs. Opie's poetry are elegance and tenderness; its principal faults, feebleness and insipidity; merits and faults so congenial, that we rarely find the former, without an alloy of the latter. The converse of the proposition, however, is not true; every feeble and insipid writer is not consequently, at any time, elegant and tender.

The contents of this volume are exceedingly miscellaneous. It opens with two of the most horrible tales that we ever read; which seem to have been written with the true German intention, and for no other purpose, — to cauterize and harden the feelings, by making them familiar with scenes and occurrences the most shocking and repulsive to humanity. Had these been written in the German tongue as well as in the German taste, and two stories, English in substance and English in style, substituted for them, every reader of unsophisticated sentiment, would have been pleased with the exchange. We do not blame Mrs. Opie so much for having told the tales ill, as for not having told better sto-

ries as well. The first is the legend of a warrior, who returns from the Holy Land, and finds, in his first interview with his wife, that his son has followed him thither; and after further mutual inquiries and explanations, discovers also that he has killed that son in combat. Unfortunately for the interest of the piece, this discovery is made much sooner by the readers, than by the parties; and the catastrophe, which should have broken like a flash of lightning upon both in the same moment, and at the very last line, is anticipated about the middle of the poem, and we hurry over the latter part with impatience, in the vain hope that our anticipation may be a mistaken one, that the gallant son may have survived, and that he will appear in the crisis of their alarm to rescue his parents from despair and madness. We therefore felt all the bitterness of disappointment, *because* our expectation was fulfilled. Mrs. Opie is not very successful, because she is very negligent, in the management of the measure which she has adopted in this poem. It ought to be anapæstic; but it is often very weak, and generally very uneasy, from the number of monosyllables which cripple the lines, and make the disjointed syllables fall like pebbles on a stone pavement, instead of rippling like a rivulet, as the true melody of the metre requires.

With the second story, bearing the romantic title of 'Julia, or the Convent of St. Claire,' we are even less satisfied. It is indolently written in stanzas of four eight-syllable lines, the first and third having blank terminations, the second and fourth only rhyming: a score of which, (as far as the mere mechanism of the verse goes) might be made by any of the poets of the Westmoreland lakes, *stans pede in uno.* We were vexed at this slovenliness in Mrs. Opie, because it is unworthy of her, and of her sex; ladies' verses, like their persons, should not only be attended with the Loves, but attired by the Graces. The story itself is, however, more exceptionable than the form in which it is related: it is one of the most wanton and wicked suicides ever committed in verse. A young lady kills herself, because a cruel and unnatural father has doomed her to take the veil, that he may enrich her brother with her portion; and she kills herself in the very moment when her lover arrives at the door of her cell, to inform her that her brother is dead, her father has relented, and she is the sole heir of her family!—had she waited only one stanza longer, all would have been well, and the story would have ended, as all good stories ought, in a wedding. We mention this melancholy event as a warning to all young ladies, both in prose and rhyme, who are within a syllable of despatching themselves; and we affec-

tionately advise them in all such cases, to suspend the fatal stroke for a comma or two, or even a semicolon, longer than is necessary to do their business; as it is impossible to tell who may arrive in the very next line, or what miracle may be wrought to deliver them should the author happen to turn over a new leaf in their favour.

Among the numerous little pieces that form the bulk of this volume, we prefer those in which the name of *Henry* occurs. It is of no consequence to us who Henry was, or who he is; the name is inspiration to Mrs. Opie's muse, and love is the theme on which she sings the sweetest and the best; no other can raise her harp above the middle pitch, but this brings tones from it that would vibrate through the heart of Apathy. We know not whether the *Henry* of the following 'Ballad, founded on fact,' be the general hero of Mrs. Opie's song, or some other interesting swain. The tale itself is very simple, and would have been very striking, if the *sixth* stanza, in which the issue is most improperly forestalled, had been omitted.

'Round youthful Henry's restless bed
His weeping friends and parents pressed;
But *she* [her] who raised his languid head
He loved far more than all the rest.

Fond mutual love their bosoms fired;
And nearly dawned their bridal day,
When every hope at once expired,
For Henry on his death-bed lay.

The fatal truth the sufferer read
In weeping Lucy's downcast eye:
"And must I, must I, then," he said,
"Ere thou art mine, my Lucy, die!

"No...deign to grant my last, last prayer;
'Twould soothe thy lover's parting breath,
Wouldst thou with me to church repair,
Ere yet I feel the stroke of death.

"For trust me, love, I shall my life
With something like to joy resign,
If I but once may call thee wife,
And, dying, claim and hail thee mine."

He ceased, and Lucy checked the thought
That he might at the altar die,...
The prayer with such true love was fraught,
How could she such a prayer deny?

They reached the church...her cheek was wan
With chilling fears of coming woe...
But triumph, when the rites began,
Lent Henry's cheek a flattering glow.

The nuptial knot was scarcely tied,
When Henry's eye strange lustre fired ;
" She's mine ! she's mine !" he faltering cried,
And in that throb of joy expired.' pp. 83, 4, 5.

The four copies of verses called " Secret Love" are reprinted, without acknowledgement, from Mrs. Opie's own tale of 'The Orphan.' They are exquisitely delicate and touching ; and possess an inexpressible charm of tenderness, which all who read must feel. The concluding couplet of the third of these beautiful *bagatelles* resembles, (probably without plagiarism) a couplet in one of Dr. Young's Satires.

'My look the type of Ætna's snows,
My heart of Ætna's secret fires.' p. 156.

'Zara's like Ætna, crown'd with lasting snows ;
Without she freezes, but within she glows.'
Young's *Universal Passion.*

In the following ingenious simile, Mrs. Opie seems to have imitated a very exquisite one of her own.

'And oft we see gay ivy's wreath
The tree with brilliant bloom o'erspread,
When, part its leaves, and gaze beneath,
We find the hidden tree is dead.' p. 144.

In her former volume we find, page 38,

'A face of smiles, a heart of tears !
So in the churchyard (realm of death,)
The turf increasing verdure wears,
While all is pale and dead beneath.'

Mrs. Opie is frequently careless and prosaic both in her diction and in her verse ; as for instance in the following lines.

'Till cold Reality her hand applies.' p. 90.

'A shield to guard thee against Fancy's power.' p. 91.

Sometimes she admits inadmissible rhymes, as

'How blest were I to watch each *charm*,
That decks thy vale in storms or *calm*.' p. 61.

Occasionally she is obscure and incongruous in metaphor.

'And thee, Sublimity ! I hail,
Throned *on* the *gloom* of Borrowdale.' p. 60.

We have freely found fault with this favourite of the public ; because she is a favourite of ours also,—because she has more occasion for one friend to tell her of the blemishes, than for a thousand to tell her of the beauties of her poetry,—and because we are persuaded that she seldom writes as well as she can, though her undistinguishing admirers may think that she writes well enough.

Art. XI. *The Trial of Lieutenant-Colonel Mackelcan, of the Royal Corps of Engineers, by a General Court-Martial, &c.* on Five Charges, preferred against him by Sir Thomas Trigge, K. B. Lieutenant-General of the Ordnance. With a Preface, and explanatory Notes. By Adam Oldham, Solicitor. 8vo. pp. 176. Price 3s. 6d. Butterworth, Hatchard, Burditt. 1808.

THE proceedings of courts-martial are certainly not amenable to literary tribunals, as subjects of *criticism*; but, on inspecting the pamphlet now before us, it appears to have an undeniable claim upon our attention, as avowed friends of virtue and of our country. The topic of military inquiry, also, at the present crisis, becomes a matter of no small interest and importance, to the public at large. While our national independence so powerfully rests on the fidelity and zeal of our brave countrymen in arms, we cannot but feel much satisfaction in observing the complete justification, and the distinguished honour, which have accrued to the character of Colonel Mackelcan, from the ordeal to which he has been subjected.

The essence of military merit is not dependent on circumstances that make it publicly known; especially in those departments of our army, wherein every officer rises by seniority. Col. M. must, by his present rank in the corps of Engineers, have spent many years in the service of his country; but his lot does not appear to have been cast in spheres of conspicuous exertion and brilliant exploit. Had it not been for a string of unfounded charges, which he has been compelled to refute, the public might scarcely have heard of one, whom General Morse, the commander of his corps, testifies to be 'an officer of the best ability in his profession, an honourable and upright man, and one of the most zealous officers he ever knew;' and whom Major-General Twiss 'has always considered, in point of integrity and ability, as a very meritorious officer; having been a witness to some instances of his zeal, which he scarcely ever saw exceeded.' (pp. 127, 128.) Sir Thomas Trigge, on whom devolved the ungracious task of prosecuting *such* an officer, acknowledges, from his acquaintance with these gentlemen, that 'a character could not come from a better source;' yet he seems to have been desirous of invalidating their testimony, by adding, 'that these officers do not appear to have had much opportunity of observing Col. M's. conduct.' (p. 165.) Strange, that they should not be adequate judges of one who must have served in the same corps with them, probably for thirty years!—and stranger still, that persons of so high responsibility should commit their own character, by a testimony, for which they had not indisput-

able ground!! If any thing can render the prosecutor's remark yet more wonderful, it is, that every officer who had served under Col. M. and who had opportunity to bear witness on this occasion, concurred in giving to his whole conduct the most ample and zealous applause!!!

From the contents of this pamphlet, as printed from the Judge Advocate's minutes of proceedings, it appears that Col. Mackelcan had, for ten years, been commanding engineer of the Norman islands; that improprieties, in some branch or other of the ordnance department in that station, excited the attention of the Board; that some clerks of the ordnance were sent over, as commissioners, to investigate the fact; that these persons, (who were probably very little versed in *military* transactions) were so grossly imposed upon by people of mean stations and very questionable characters, as to bring various criminal charges against Col. Mackelcan, because he had, in certain instances, when the exigencies of the service and the public imperiously demanded it, fulfilled the spirit of his duty incompatibly with the letter of those general instructions which are given by the Board to their officers. In consequence of this, without having been faced by a single witness, he was superseded in his command, and kept in suspense for many months, respecting the nature of the charges to be advanced against him; as well as in ignorance of the witnesses that were to be brought forward, till called upon to make his defence. This he has performed, notwithstanding, in a clear and impressive manner.

The members of the court-martial, including four general, and eleven field officers, (mostly of the Royal Artillery) close their sentence in this remarkable manner:—

'And upon full consideration of the whole matter, are of opinion, that Lieutenant-colonel Mackelcan has been guilty, in some instances, of disobedience of orders and irregularity of conduct; but it appearing that he has not on any occasion been actuated by motives of personal interest, but on the contrary by an ardent zeal for the public good, they only adjudge Lieutenant-colonel Mackelcan to be reprimanded.'

An officer, who has 'been actuated on every occasion, not by motives of personal interest, but, on the contrary, by an ardent zeal for the public good,' in trifling departures from regulations which obviously cannot be adapted to every exigency of the service, would probably appear to most persons of such humble intellects and retired habits as ourselves, (instead of deserving even a simple *reprimand*, which was itself the slightest censure that could be given,) to have merited the approbation, and the thanks, both of his sovereign and his country. It is not easy to account for the apparent incongruity of the court-martial's decision, unless it be re-

garded as a compromise, (such as is well known to be sometimes made by juries in civil courts) without which it might have been impossible to arrive at any conclusion.

The last, but not the least, matter of surprise, which has occurred to us in perusing this pamphlet, arises from a letter which is stated to have been addressed on the occasion to the commanding officer of the troops in Guernsey, by his royal highness the Commander in chief. It closes in the following terms, the severity of which can only have arisen, we presume, from *his* 'ardent zeal for the *public* good.'

'I have it further in command to desire you will convey to Lieutenant Colonel Mackelcan his majesty's great regret, that an officer of such long service and high character, should have exposed himself to this deserved censure; and also to communicate to him, that nothing but a consideration of his services and character could have induced his majesty to confirm the lenient sentence of the court, upon the various charges of which Lieutenant Colonel Mackelcan has been found guilty.' p. 168.

We cannot wish *better* to the Board of Ordnance, in the approaching public investigation of *their* proceedings; or to any individual, from the highest to the lowest, whose conduct may, at any time, be subjected to military inquiry, than, that *they* may appear to have been *actuated, on every occasion, not by motives of personal interest, but (on the contrary) by an ardent zeal for the public good.* It is not for us to judge what reparation the Board of Ordnance will make Col. M. for the serious injury that he has received from false accusation. His character, indeed, is not only secured, but emblazoned; and his brevet promotion, we perceive, is accorded from the date of its suspension; but we doubt not that he and the public must have been subjected to expences, a hundred-fold greater than the damage which the latter was even pretended to have suffered from the irregularities laid to his charge. It becomes us to remark, that they were actually *savings* of the public money, and were evidently designed for no other purpose.

The motives for *publishing* this trial, are clearly and forcibly stated, in a sensible preface. That it should 'excite much interest in the corps of Engineers, and much anxiety for the safety and honour of the party accused,' may be easily conceived, after the statement which we have given. At this juncture, however, when every Englishman must feel concerned in the security of upright, zealous, and able officers from obloquy and privation, and when the public attention is strongly bent to the military administration of our affairs, the pamphlet may very properly awaken a strong interest, far beyond the limits of those departments which are under the controul of the Board of Ordnance, or even those of the army in general.

Art. XII. *The Family Picture, or Domestic Education;* a Poetic Epistle from a Country Gentleman to his College Friend the Bishop of *******. 12mo. pp. 70 price 2s. Cradock and Joy. Walker. 1808.

AMONG the few writers of poetry whom we could wish to write more, is the anonymous author of 'The Family Picture.' Both his principles and his talents have very respectable claims to our esteem. His opinions on Education in general, on the moral inefficacy or danger of all systems from which religious instruction is excluded, on the evils of public seminaries, on the desirableness of private tuition, especially for females, on the dissipations of the age, and on domestic duties, appear to us substantially correct; and it is not of importance to specify the few instances in which we think his remarks exceptionable. The poem exhibits several pleasing scenes, spirited sketches of character, and striking sentiments, generally in simple forcible language, but occasionally with considerable elegance: there is much point and humour in some of the satirical reflections, not unmingled with strokes of genuine pathos; and the versification is distinguished by a remarkable energy, freedom, and variety. On the other hand, we have to complain, that the performance, taken altogether, is very imperfect and superficial, that the verse is often rendered intolerably rugged and intricate by harsh ellipses and awkward inversions: and it is no unreasonable fastidiousness to observe still more resentfully, that phrases, and whole passages, are introduced, with whatever good design, so much in the manner of the classical satirists, that no lady would choose to give them utterance.

In a passage which strongly reprobates the representation of licentious Latin plays by the youths of our public schools, and exposes the baneful influence of uncorrected classical studies, we observe the following just remark:

> 'Dipt thus in Aganippe's dye all o'er
> We rise rank Pagans to the very core.
> Nor wonder, if we deem ourselves debas'd
> By Christian meekness; or with sick distaste
> Turn from the texts, that shew, in simple strain,
> Poor erring man, how vicious and how vain!' pp. 11. 12.

The author's references to his family have all the distinctness and tenderness of truth; the following is an interesting specimen.

> 'But yester morn, eccentric as I rov'd,
> I sketch'd a little groupe of forms belov'd;
> Tho' (not like academic picture fair)
> Parental fear infus'd its colouring there.
> With early steps, thro' forest foliage dark
> I stole, ere carol'd at "heaven-gate" the lark.
> All was one quiet gloom. Slept every breeze:
> The cold moon sunk behind the silent trees:
> And on their trunks as mists hung gleaming grey,
> And faint stars twinkled in the dawn of day,
> Slow on my sallow path leaf, after leaf,
> In stillness fell. A momentary grief
> Awak'd the starting tear. And "O!" I cried,
> "Thus shall I fall, and thus all human pride!

" Yet imag'd in my race I re-appear,
" Each a fresh leaf, to spread and flourish here:
" And on each product of a fruitful spring,
" Hopes and chill fears their rays and shadows fling;
" Shew *Edward* in brown vigour stout and staunch,
" Thro' storms adhering to his oaken branch,
" Unwithering, tho' around the verdure fade,
" And the last-left of all the summer-shade;
" Shrink from my puny *William's* aspin hue,
" And with his aspin tremour tremble too;
" Paint in the pleasant ease of artless *Jane*
" The graceful leaf that flows along the plane;
" In *Anne's* retiring bloom, her virgin prime,
" Its coy sweets shut from day, the fragrant lime;
" In *Kate*, the succulent green sycamore,
" And its rich sun-tints, varied every hour—
" Yet all—how dance in air our quivering joys—
" A breath enlivens, and a breath destroys!" pp. 62.—64.

We scarcely expect that our brief notice of this little poem will procure for it so much of the public favour as several excellent passages in it deserve; but we hope it may incite the author to undertake and carefully complete some other performance, more worthy of his abilities, and better intitled to lasting fame.

Art. XIII. *Elements of the Latin Tongue;* with all the Rules in English. By the Rev. Robert Armstrong. 2d. ed. 12mo. pp. 116. 2s. 6d. Mawman.

IF it were possible, in this land of freedom, to effect an uniformity of school books, and especially of those used in learning Latin and Greek, the advantages, both to masters and scholars, would be great. Almost three hundred years ago, such an uniformity was commanded, by royal proclamation. In the course of the last century, however, innovations have been introduced to a wide extent: but we fear that none of the *New* and *Easy* Methods have succeeded half so well, in laying the foundation of sound classical learning, as the old and established one.

It is to the praise of the volume before us, that it deviates as little as possible from the old method. It is, in fact, a republication of the Eton Accidence, almost verbatim: with the addition of a synoptic table of the Declensions, and a fuller account of the Impersonal and Defective Verbs. Mr. Armstrong is blamable for having added nothing to the very meagre account, which he has copied, of the Adverbs and Conjunctions. An arranged list of each, he might easily have borrowed from Vossius or the *Institutiones* of Ruddiman; and such lists would be exceedingly serviceable to learners. The Syntax and Prosody are, as the title promises, in English; and both are comprehensive, perspicuous, and well arranged. The latter appears to great advantage, on comparison with the very poor and defective *Prosodia* of the Eton, or its prototype Lilly's, Grammar. When the compiler was in so good a course of real improvement, we wonder that he should neglect to give a section on the quantity of the penult of Patronymics, of Diminutives in *olus* and *ulus*, of

Adjectives in *alis*, *ilis*, *inus*, &c. Several numerous classes of syllables might be comprehended under a few short rules, which, in the common schools, boys account for by the allegation of 'authority,' a solution too often the resource of ignorance. We have noticed a few oversights; such as, that *j* is called a double consonant, and is said, without any explanation or limitation, to lengthen a preceding vowel. We also disapprove of the absence of the Latin versified rules. They might be printed in a few pages at the end, and their use, of course, left to the option of masters.

Art. XIV. *Observations on the Influence of Soil and Climate upon Wool;* from which is deduced, a certain and easy Method of improving the Quality of English Clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged by different Climates. By Robert Bakewell. With occasional Notes and Remarks, by the Right Hon. Lord Somerville. 8vo. pp. 157. Price 5s. 6d. bds. Harding. 1808.

THE method which Mr. Bakewell proposes, for improving the quality of English clothing wool, is the application of an unguent to the skin of the sheep. His facts, relating to this practice, appear to be fairly stated, and his deductions rational and plausible. In the northern countries, and in Scotland, a custom has immemorially prevailed of using what they call sheep salve, being a mixture of butter and tar, in the proportion of one gallon of tar to twenty pounds of butter, as a preservative against the inclemency of winter in those bleak and exposed situations. The whole of the Carolina, and Virginia thin tar, (which is far more liquid than the tar from the more northerly of the United States,) imported at Liverpool and Glasgow, is sold for this use. Whether during the present suspension of our intercourse with America any substitute for this ingredient has been adopted, we know not. The practice, however, having been found, in the Northumberland and Cumberland wools that have fallen under Mr. Bakewell's inspection, to soften the staple and render it silky, he recommends it to general adoption.

'It were to be desired,' he says, 'that a cheap substitute for tar could be found, because if used in a considerable quantity it communicates a dark tinge to the fleece, which renders it unsuitable for the brightest dyes, and for those goods which are finished white, as blankets and stoved cloths; on which account, I would recommend a quantity of bees-wax to be melted with butter, hogs-lard, or olive-oil, and if any tar be used, that it should not be in a greater proportion than one quart, to ten pounds of the mixture.'

Bees-wax, butter, hogs-lard, and olive-oil are unfortunately all expensive articles, if to be purchased, particularly the last; and on this subject, we will take the opportunity to express our regret that the production of vegetable oils continues to be so much neglected in this country. Though the olive is not suited to our climate, let us profit by the example of our continental neighbours. In Germany and in France, an excellent, wholesome, and palatable oil is drawn from the seeds of the common garden

poppy, which is cultivated in large quantities for that purpose. In Holland and in several parts of Germany, the extensive fields of rape and coleseed surpass the luxuriance of wheat, in their rich yellow tint, and equal it in the profit derived from the oils which they produce; they are likewise an excellent alternative and preparative for white crops. These oils would unite, equally well as butter or lard, with tar or bees-wax. Lord Somerville suggests the use of yellow ochre. It is a greasy clay, its colour is that of the wool itself; it has for a long time been used in Spain in its natural state, with a view perhaps to produce this effect; the rendering the wool silky.

The influence of soil upon wool, Mr. Bakewell considers as not being exerted internally, by means of the food, but externally, by means of the action of the soil upon the fleece, either by insinuating its particles into the fibres, or chemically uniting with its surface. To this theory we confess ourselves, with Lord Somerville, not disposed implicitly to subscribe; and it would require a more extended observation and record of facts, than are detailed by Mr. Bakewell, to establish it, although he labours with considerable ingenuity for that purpose. Though Mr. B. however falls rather short in this, and in some other theoretic parts of his publication, he has deserved well of the community for the practical inferences, and experience of facts, which he has detailed on this important subject. He is a great advocate for sheltering sheep in winter and at night; a practice that cannot be too much urged. Upon the whole, we heartily recommend this little book to the growers of wool and farmers throughout the kingdom. Its appendices and postscripts give it rather a desultory appearance; some of the sentences are tortuous and obscure, and Mr. B. falls into the vulgar impropriety of confounding the verbs *lay* and *lie*. But in works of this kind such faults are very pardonable.

Art. XV. *The Mysterious Language of St. Paul, in his Description of the Man of Sin, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written;* with some Remarks on Sir H. M. Wellwood's Sermons on Matt. xxiv. 14. By N. Nisbett, M.A. Rector of Tunstall. pp. 88. Price 2s. 6d. Rivingtons. 1808.

MR. N. is one of the dabblers in prophecy, and conceives that from time to time he is making new discoveries in that department of theological science. His design, in this prolix and bulky pamphlet, is, to acquaint the world, that the Apostle Paul, in his prediction of the Man of Sin, 2 Thess. ii. had the same object in view as our Lord and Saviour had in the twenty-fourth chapter of the Gospel by St. Matthew; namely, the destruction of Jerusalem by the Romans.

It has generally been supposed, that it was the design of St. Paul to foretel the corruptions of the Church of Rome, and the destructive system of superstition, idolatry, and will-worship, which for ages buried the truth under heaps of abominations, and spread error, wickedness, and misery, over the greatest part of Christendom. This interpretation, which has been pretty general among Protestant divines, Mr. N. rejects; conceiving that he has satisfactorily proved that the prophecy of the man of sin has no reference to the church of Rome, but is designed to predict the entire overthrow of the Jewish polity. His chief argument rests on

the similarity of the language used by our Lord and his apostle; and he imagines it to be conclusive. But what is more natural, than that, as there may be a resemblance between two of Christ's enemies, in their spirit, their character, and in the events of their final ruin, so there should be a resemblance in the language made use of to describe them? His other reasons have little weight.

In a note at the close, he argues strenuously against Sir Henry Moncrieff Wellwood's exposition of some verses in Matt. xxiv; and insists that the application of any part of that prediction to the day of judgement, is 'an hypothesis most injurious to the cause of Christianity;—and if infidelity increases, it can be no matter of surprise, when such methods of interpreting Scripture are resorted to." We intreat Mr. N. to lay aside his gloomy despondency, and take courage. The progress or decay of Christianity does not depend on the interpretation of a single prediction; and we beg leave to console him with the assurance that the religion of Jesus is losing no ground. Wherever that religion is purely and faithfully preached, and this is the case in a greater number of places than it ever was before, it is constantly crowned with success, and is every year extending its conquests.

Art. XVI. *National Life Annuities:* comprizing all the Tables, and every necessary Information, contained in the Act of Parliament for granting the same, both on Single and Joint Lives, with Benefit of Survivorship; also, Additional Tables, annexed to the former throughout; calculated to shew what Annuity can be purchased for One Hundred Pounds Sterling, at the same Rates upon the same Lives. By E.F. T. Fortune, Stockbroker. 8vo. pp. 96. Price 3s. 6d. Boosey. 1809.

THE copious title, given to this pamphlet, leaves us but little to say relative to its contents. The tables, which are in number *nine*, and shew the yearly amount of life annuities granted on one or two lives and the survorship, at different prices of the three per cent. consols, are preceded by an abstract of the Act of Parliament for granting Life Annuities, passed last year. The correctness of the tables included in the Act of Parliament is a point not referable to our tribunal: but assuming their truth as the basis of the computations by which Mr. Fortune formed his additional tables shewing what annuity may be purchased at different ages for 100 pounds sterling, we think it right to say, that, from the examination of several particulars taken promiscuously, we believe them to be very accurate. The pamphlet is neatly printed, and seems extremely free from press errors.

Art. XVII. *Narrative of the Siege of Zaragoza.* By Charles Richard Vaughan, B. M. Fellow of All Souls College, Oxford, and one of Dr. Radcliffe's Travelling Fellows from that University. Third Edition with Corrections and Additions. 8vo. pp. 33. Price 1s. Ridgway. 1809.

HOW different would have been the complexion and destiny of the Spanish affairs, had it been possible for the mass of that unfortunate people to have been animated by the same spirit, and guided by the same skill, as are described in this valuable pamphlet! There can be no doubt, we presume, either of its genuineness or its authenticity.

The account it gives of the memorable defence of Saragossa is exceedingly striking; the inhabitants of that city appear to have displayed an enthusiastic bravery, and a dauntless, indefatigable fortitude, surpassed by nothing in all history. The streets, blocked up with batteries, and heaped with dead, on both sides, were the scene of perhaps the most sanguinary and obstinate conflict that was ever carried on within the walls of any city on earth. The distinctions of age, sex, and rank, the concern for property, the love of life, every thing was lost sight of, in this astonishing blaze of heroism.

'Augustina Zaragoza, about 22 years of age, a handsome woman, of the lower class of the people, whilst performing her duty of carrying refreshments to the gates, arrived at the battery of the Portillo, at the very moment when the French fire had absolutely destroyed every person that was stationed in it. The citizens, and soldiers, for the moment hesitated to re-man the guns; Augustina rushed forward over the wounded, and slain, snatched a match from the hand of a dead artilleryman, and fired off a 26 pounder; then jumping upon the gun, made a solemn vow never to quit it alive during the siege, and having stimulated her fellow-citizens by this daring intrepidity to fresh exertions, they instantly rushed into the battery, and again opened a tremendous fire upon the enemy. When the writer of these pages saw this heroine at Zaragoza, she had a small shield of honour embroidered upon the sleeve of her gown, with "Zaragoza," inscribed upon it, and was receiving a pension from government and the daily pay of an artilleryman.' p. 16.

At one time, when the French were in possession of half the town, the following laconic note was sent by the commanding officer, requiring the inhabitants to surrender; *Quartel General—Santa Engracia—La Capitulacion.*" It was answered in the same style, with a declaration of "war even to the knife," a weapon much in use among the Arragonese;" *Quartel General—Zaragoza—Guerra al Cuchillo—Palafox.*" After a series of most dreadful assaults and struggles, carried on, with some intermissions, for two months, the French retired, on receiving intelligence of a considerable body of troops being on the way to reinforce the inhabitants. The writer concludes with assuring us, that 'though he saw in Zaragoza many a parent who had lost his children, and many a man reduced from competence to poverty, he literally did not meet with one human being who uttered the slightest complaint; every feeling seemed to be swallowed up in the memory of what they had recently done, and in a just hatred of the French.'

It is a melancholy reflection, that the brave citizens and their gallant chief are probably at this very moment undergoing another siege, and enduring new sufferings, with no hope but that of acquiring fresh glory.

Art. XVIII. *Lectures of a Preceptor to his Pupils*, in a Series of Tales delivered for the Instruction and Admonition of Youth of both Sexes. Rendered from the German of the celebrated Adlerjung, by William Wennington. 12mo. pp. 168. Price 3s. 6d. Longman and Co. 1809.

IT is not difficult to account for the fact, familiar perhaps to most of our readers, that ideas appear much more attractive in a foreign, than in a vernacular tongue. The pains which a language has cost us to acquire,

give a factitious value to it in our estimation, from which every thing expressed in that language derives some benefit. There is also a novelty in the foreign attire of the thoughts, which adds a beauty to their appearance that we never find in their ordinary and common dress. We may remark, too, that a slight degree of obscurity is favourable to the charms of almost any sentiment we can meet with; the operation of a foreign language in improving the effect of ideas, is like that of a veil over a beautiful form, or of the mistiness which occasionally adorns a prospect on a summer evening, and is so exquisitely imitated in the paintings of Claude Lorrain.—It is only from considerations of this kind, that we can pardon Mr. Wennington for thinking that four tales in German were worth translating, which in English are certainly not worth reading.

Art. XIX. *An Inquiry into the Symptoms and Treatment of Carditis, or the Inflammation of the Heart;* illustrated by Cases and Dissections. By John Ford Davis, M. D. &c. &c. 8vo. pp. 200. Price 4s. boards. Bath, printed; Longman and Co. 1808.

THE principal inferences deducible from the cases recorded by Dr. Davis, are, that syncope and irregularity of the pulse are *not* invariable symptoms of this terrible disorder,—that delirium, and symptoms of high nervous excitement, such as wandering pains, and spasmodic affections of various parts, sometimes occur,—that pneumonic symptoms, palpitation, and vomiting, do *not* always appear,—and that, 'if there be *any* pathognomonic symptom, it is *the extreme anguish that is felt in the region of the heart.*' Dr. D. advises bloodletting, and the exhibition of *digitalis*, as affording the best hope of success. But all the three cases described, as well as a fourth briefly noticed, terminated fatally. The publication may not be altogether without its use; as it combines several detached observations, and adds a few novel ones to our scanty stock of knowledge, concerning a disorder which has happily been too seldom observed to be accurately understood.

Art. XX. *Mentorian Lectures on Sacred and Moral Subjects, adapted to the Comprehension of Juvenile Readers.* To which are added, Original Miscellaneous Poems. By Ann Murry, Author of Mentoria. 12mo. pp. 254. Price 4s. 6d. Longman and Co. 1808.

FEMALE education has of late been a subject of much discussion. Some writers recommend the ladies to go through the same routine of education, as young gentlemen intended for the learned professions. They would have them begin with the elements of the dead languages, and, by degrees, proceed to an extensive acquaintance with classical literature. Afterwards the fair students must have private lectures on various arts and sciences, particularly Logic and Rhetoric; by which means they would enjoy all the advantages of scholars at the university. According to this plan, the ladies would not be mere listeners, when grave and dignified subjects are brought on the carpet; but might contribute a due share of intelligence, enliven abstruse topics with their wit and vivacity, give importance to trifling ones by profound observations, gain fair triumphs by force of eloquence, without claiming the allowances of courtesy, and attain to such a degree of intellectual vigour as would make them more respected and honoured by the other half of the creation. As

this class of writers are disposed to exalt the fair above their natural standard, there are others who would depress them too low. They agree with Milton in thinking, that one tongue is sufficient. They are afraid lest extensive knowledge should lead the ladies to encroach on the prerogatives of men; and unfit them for aiding in the lighter offices and recreations necessary for relaxing our minds, fatigued by laborious exertions. They would have it that the natural softness of the sex, sufficiently indicates that they were neither designed for the athletic efforts of bodily strength, which enterprizes of great pith and moment often demand; nor for the intellectual wrestling commonly requisite for making advances in science. A third class of reasoners take a middle course, and assert that the attainment of knowledge should be regulated in all persons, whether male or female, by the situation. Some ladies, therefore, may with propriety be very learned; others very estimable, without learning; but all should know enough to qualify them for the duties arising out of their respective stations.

The present publication cannot be objected to, by either of these classes of disputants. It gives useful hints to those ladies who design to study hard; it will not impart so much wisdom as to endanger the prerogatives of men; and it affords instruction, in many parts, closely connected with the duties which all women have to perform.

The subjects which come under discussion are, Mental Cultivation, Moral Excellence, Taste, Sublimity.—The chapter on Mental Cultivation is very well written. That on Moral Excellence contains many good remarks, but it blends together things which ought to be kept distinct. Common discretion is placed on the same footing with duties of morality and religion. Some of the observations on charity are erroneous, and the definition of it is defective and inadequate. The analysis of ideal beauty, in the chapter on Taste, has merit. The first lecture on Sublimity, in which its general nature is discussed, is somewhat obscure and confused. Little new light can be thrown on this subject after Addison's Dissertation on the Pleasures of the Imagination. In the other Lectures, the author illustrates the sublime in composition, by specimens from the Scriptures. These extend to so great a length, that they occupy by far the larger portion of the volume, and give it the appearance of an historical epitome of the Bible. After some time, the subject which was to be illustrated is forgotten, and the author merely relates scriptural incidents which have no bearing on the original question. But although this may not be strictly logical, yet if it be consistent with the improvement of youth, we will not quarrel with the writer about it. And we willingly add, that the historical account of the Bible is drawn up in an accurate, concise, and perspicuous manner, calculated to engage the attention and inform the minds of the young.

The work is divided into a series of lectures, supposed to be delivered by a governess to her pupil. It is to be regretted, that the lectures are thrown into the shape of dialogues. The observations of Lady Louisa, the pupil, in reply to what Mentoria has advanced, or in request of some farther explanation, are dull, tautologous, and useless. The book would be more pleasing, if Lady Louisa's part were entirely expunged.

The poems are not poetry.

Art. XXI. *Youth admonished to submit to the Guidance of God.* A Sermon, preached at the Chapel, in Fish Street, Kingston-upon-Hull, Jan. 8. 1809 By George Payne, A. M. Published at the Request of the Church. 8vo pp 32. Price 1s. Baynes. 1809.

IN reading a sermon like this, it is but justice to reflect how few discourses, not directly intended for publication, will endure a minute and rigid examination in print. The defects of such a performance may reasonably be charged against those who request to have a sermon, which has pleased them from the pulpit, perpetuated and diffused by the press, rather than to the author who accedes to their friendly and flattering importunities; and such a request will be readily excused, even when the sermon is much less intitled than this to appear before the public, by those who remember how much force, novelty, and beauty, may be given to a discourse, by an accomplished speaker, which cannot accompany it on paper to the privacy of individual readers. The sermon before us appears both to need and to claim some degree of indulgence, on considerations of this nature. It is the production, we believe, of a young minister, who has not before presented himself at our bar; and it is far from being destitute of pretensions to our favour. We cordially approve the seriousness and the wisdom of his exhortations; and sincerely wish that they may produce their appropriate effects on the minds of those who have heard or who may read them. The text is, Jeremiah iii. 4; *Wilt thou not cry unto me, My Father, thou art the Guide of my youth?*

Art. XXII. *A History of France, from the Commencement of the Reign of Clovis, in* 418, *to the Peace of Campo Formio, in October,* 1797; after the Manner of the History of England in a Series of Letters from a Nobleman to his Son. 12mo. pp. 422. Price 5s. 6d. bds. Darton and Harvey. 1809.

IT is only as a careful and faithful narrative of events, that we can venture to recommend this publication. It bears but a slight resemblance to the popular work, professedly adopted as its model, excepting its epistolary form. It is in general rather deserving of tolerance than of approbation. With regard to style, it can pretend to little other merit than that of plainness and perspicuity; and though it is not chargeable perhaps with erroneous tendency, either moral or political, it employs but rarely and feebly any of the numerous occasions of inculcating lessons of wisdom. The latter part of the work perhaps would admit of most exception. The author appears to have taken pains in executing his task; and, as a performance of this kind is wanted for the juvenile book-case, he will in all probability obtain a sufficient remuneration.

Art. XXIII. *Some Remarkable Passages in the Life of Mr. William Howard,* who died at North Ferriby, in the County of York, March 2, 1784. By Joseph Milner, A. M. late Master of the Grammar School of Kingston-upon Hull, and Vicar of Trinity Church. Fourth Edition. 12mo. pp. 92. Price 1s. 6d. boards. Hamilton, Hatchard, Rivingtons. 1809.

AS we could wish to give all possible extent to the circulation of this valuable performance, we scruple not to recommend even a fourth edition of it to the notice and patronage of every reader. The change

of character in the subject of the narrative was so decided and conspicuous, the principles of that change were so scriptural, the comments of the excellent biographer are so judicious and impressive, and his style is so nervous, that we cannot but regard the publication as at all times promising the highest benefit and meriting the warmest praise. It may be regarded as one of the superior class of "religious tracts;" and may not only be perused with pleasure by the devout Christian, but circulated among general readers with great prospect of utility.

Some press errors, we observe, that affect the grammatical construction, have been suffered to pass uncorrected.

Art. XXIV. *A Concise and Impartial Statement of the Religious Opinions, General Character, &c. of the most eminent Sects and Parties which divide the British Christian Church,* &c. &c.; in a familiar Conversation between a Youth and his Friend. By C. Hulbert. 12mo. pp. 59. Shrewsbury, Wood; Crosby and Co. 1809.

ILL-WRITTEN and superficial as this statement is, we should probably have let it pass with only a brief and lenient notice, or perhaps with entire neglect, but for the dangerous notions of the innocence and harmlessness of error in religion, which it evidently tends to inculcate. In this respect, it somewhat resembles a publication, which by its priority, specious appearance, and professions of liberality, has obtained unmerited patronage from the public. We refer to Mr. Evans's "Sketch of the Denominations of the Christian World." And we cannot omit this opportunity of strongly stating and deploring the very pernicious effects, which it is adapted, and has been observed to produce, on light and sceptical minds. To expose the various instances of unfairness and partiality which it contains, would not be very difficult; but we only complain, on this occasion, of its manifest tendency to diffuse a spurious candour, an unscriptural charity, and an indifference concerning religious truth. Our regret for the prevalence of this evil would be still deeper, were it not for a remedy which is extremely well suited to counteract it. Many of our readers, undoubtedly, are acquainted with the "Essay on Truth, containing an Inquiry into its Nature and Importance, with a Statement of the Causes of Error, and the Reasons of its being permitted," by Mr. Fuller; prefixed to his improved edition of "Adams's *View of Religions.*"* We would beg leave, most earnestly to recommend this excellent tract as an antidote, and the accurate and comprehensive work of which it forms part as a substitute, for the publications against which we have felt it an imperious duty to protest.

Art. XXV. *The Church-Yard,* and other Poems. By George Woodley. Foolscap 8vo. pp. 155. Price 6s. bds. Tipper. 1809.

UNLESS the elegant, yet modest appearance, of this little volume, has too much prepossessed us in its favour, it has many claims to commendation. The principal poem, on a very affecting subject, which

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* Published, 1805, in 8vo. and 12mo. Sold by Williams and Co. Button, &c.

the author has treated copiously and ingeniously, contains numerous passages of real merit. We extract one as not an unfair specimen.

'Hark! with what awful tone the drowsy clock
Proclaims the fleeting hour! How sullen fall
The dismal accents from his iron tongue!
Methinks the very ranks of marshalled graves
Quake at the sound; and from beneath is heard
A small still voice, which cries, "Redeem the time!"
And hark again! The solemn tinkling chimes,
Bursting the bands of silent indolence,
Chaunt their nocturnal service to the moon!
Transporting sounds! at this impressive hour
What blest sensations is it yours t' impart!
It seems as if from Heaven's full orchestra,
Some lyrists had come down to strike the chords,
And wake such ardent rapture in the soul!
For strains at once so solemn and so sweet,
So heart-entrancing,—sure were never heard,
By human touch or art alone produced.
Still ling'ring in the calm and list'ning air,
I hear them yet; though faint, yet heavenly fine;
Diminished, not destroyed; the softened tone
Sublimes the melody. My rising soul
Struggles to quit the gross encumb'ring clay,
And chase the viewless minstrels through the air!
But ah! the concert dies! She droops her wing.
And, sighing, sinks again into herself!' pp. 35—37.

The serious turn of the sentiments in this work, and the very amiable character which it inclines us to attribute to the author, will strongly recommend it to the patronage of those who rejoice in the association of poetry and devotion.

The minor poems are by no means despicable. There is one intitled 'Poor Hannah,' written in the ballad style, and in the same plaintive stanza as "Twas on a Winter's Evening," which is truly pathetic. The stanza 'How could you praise my beauty,' &c. was probably suggested by a charming verse in the ballad of "William and Margaret;" and the subjects of the two poems are not very dissimilar. In the present, the betrayed and abandoned Hannah dies, at the moment when her penitent lover returns to renew and sanctify his vows. He finds her expiring on a bleak cliff, in a dreadful tempest; and while he is venting the agonies of remorse and despair in the following lines, is struck by a flash of lightning.

"Awake, arise! 'tis Henry calls; 'tis Henry at thy feet,
Who comes, a weeping penitent, thy pardon to intreat;—
O God! what horror chills me! what do mine eyes behold—
Her soul has left its tenement—her hand, her HEART is cold!

"Curst be the hand that rudely plucked the flow'r so pure and gay,
Then left it, unprotected, to pine and waste away!—
I loath myself! Smite, smite me, ye awful lightnings, dead!
Fall, fall, ye lofty mountains, and crush this treach'rous head."

pp. 112, 113.

A fine engraving, by Landseer, is prefixed as a frontispiece.

ART. XXVI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Park's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's plan is not only to revise both text and notes, and free the extracts from the charge of inaccuracy to which they have hitherto been subjected, but also tosupply a continuation in furtherance of Mr. Warton's plan. The very copious Annotations on Warton's History by the late learned Antiquary, the Rev. George Ashby, together with the various MS. observations left by that acute critic Mr. Ritson, are in the hands of the present Editor; and so far as the purposes of correction and illustration can be served will be appended to the notes of Mr. Warton.

Mr. C. Bradley, of Wallingford School, has in the press a Series of Questions adapted to Lindley Murray's English Grammar; with Notes. for the use of those who have made some proficiency in the study of the English Language. The plan of this work is similar to that of Morgan's Grammaticæ Quæstiones.

In the press, and may be expected early in May, Essays addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets; written at the request of the London Missionary Society, by the Rev. Mr. Ewing, of Glasgow. One vol. 12mo.

An Apology for the King's Supremacy, with Memoirs of the Supremacy of the Pope, shewing its Rise, Progress, and Results in different Ages and Nations, so far as relates to civil affairs, is in the press in one 8vo. volume. As it is supposed to proceed from a distinguished character in the church, it is eagerly expected in particular by those of the Romish persuasion.

Two volumes of Sermons of the late Bishop Horsley, are intended to be published by subscription, and to be ready in June next.

Speedily will be published, neatly printed in octavo, a Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead, A. M. of Baliol College, Oxford, Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh.

Mr. Farmer is printing a second editi of his Sermons on the Parables, in one oct vo volume.

The Rev. Wm. Dibdin's first volume the new edition of Ames's Typographic Antiquities, by Herbert, is gone to pre This will include the whole of "Lewis's L of Caxton," a scarce book; and an amp account of the books printed by our fi venerable typographer, with new and int resting extracts. The notes will embrace great portion of the bibliographical histo of the fifteenth century. Exclusively the lives of Ames and Herbert, there will a preliminary dissertation on the early st of printing and engraving in this count with fac-simile wood cuts. All the large per copies of this first volume are engag and the greater number of the small, which the impression is a limited one. O single copy will be printed *on vellum*, o super-royal folio size. This is after-wa to be illuminated and adorned with app priate ornaments, portraits, flowers, Gr and Etruscan borders, &c.

The Rev. Joseph Wilkinson, of Thetfo is going to publish, by subscription, Sel Views in Cumberland, Westmoreland, part of Scotland; exhibiting the most p turesque situations in these counties, w letter-press descriptions.

Mr. Hilditch proposes to publish by s scription, the History and Antiquities Tamworth.

Lord Valentia has printed two volu of his Travels; the whole will app about May or June next, in 3 quarto lumes.

Dr. Stock of Bristol, has undertaken write a Life of the late Dr. Bedloes, the approbation of his family and friend

Mr. Matthew Murfitt, of Trinity Coll Cambridge, is printing an Essay on the and Character of Agesilaus, son of Ar damus.

The Rev. C. Wellbeloved, of York, soon publish Memoirs of the Life and W ings of the late Rev. W. Wood, min of the chapel at Mill-hill, in Leeds; the address delivered at his interment, a sermon on occasion of his death.

Mr. Enfield, author of the Pronou

ictionary of the English Language, has early ready for press the first volume of new Encyclopædia, or Circle of knowledge nd science. The work is arranged in a opular way, and is intended as well for e assistance of the youthful mind in its rogress through the different stages of scho- stic learning, as for the more enlightened over of science. It is to consist of 25 vo- umes duodecimo, each containing a com- lete treatise on some important branch of cience.

Mr. Jerningham will shortly publish a ork, intitled, The Alexandrian School; eing a Narrative of the characters and writ- gs of the first Christian professors in the ity of Alexandria.

Mr. Lucas is preparing to publish the Travels of Humanius in search of the Tem- le of Happiness.

Mr. Martin, who has been diligently em- loyed in the study of extraneous fossils for ome years, is about to publish, under the atronage of Sir Joseph Banks, a quarto olume of Plates and Descriptions of the etrifications of Derbyshire. He has also early ready for publication, in an octavo olume, an Elementary Introduction to the Knowledge of Extraneous Fossils; being an ttempt to establish the study of these bo- ies on scientific principles.

Speedily will be published, A New and Complete Military Dictionary: including the theory and practice, and also the whole science of the art of war, with numerous engravings. Price 1l. 2s. in boards.

A new edition of Quintilian, after the man- ner of Rollin's Compendium, is printing at Oxford, in an octavo volume, and is nearly ready for publication.

The London Booksellers having com- pleted Holinshed's Chronicle, that of Hall is nearly ready, and Grafton is in the press.

A member of the university of Oxford has announced for publication, Lindley Murray examined, or an address to classical, French and English teachers; and grammatical er- rors in Mr. Murray's grammar are pointed out; shewing at the same time the necessity of an English grammar, that will lead to the grammar of any other language, with- out violating the purity of the English.

Mr. Robertson Buchanan, who lately pub- lished an Essay on the Teeth of Wheels, with their application in practice to mill- work and other machinery, has a second essay nearly ready for publication, and three more prepared for the press. He will also speedily publish a second edition of his Essay on Heating Buildings by Steam, which will contain a methodical collection of the facts that have since been ascertained, and have rendered the practice certain and commodious.

The Reports of the preventive Medical Institution at Bristol, which have been some time expected, were left in a certain degree of forwardness by the late Dr. Beddoes; and they will be completed and published, as soon as possible, by Mr. King and Dr. Stock. The former gentleman has been surgeon to the institution from its com- mencement.

Speedily will be published, A System of Surgery, in 4 vols. 8vo. by James Russel, F.R.S.E. Fellow of the Royal College of Surgeons, one of the surgeons of the Royal Infirmary, and Professor of Clinical Surgery in the University of Edinburgh.

In the press, and soon will be published, A System of Surgery, in 4 vols 8vo. by John Thomson, M. D. one of the surgeons to the Royal Infirmary, Professor of Surgery to the Royal College of Surgeons, and Regius Pro- fessor of Military Surgery in the University of Edinburgh.

Art. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

BOTANY.

The English Botanist's Pocket Compa- nion; containing the essential generic cha- racter of every British plant, arranged agreeably to the Linnean system: together with a short and easy introduction to the study of botany, and an explanation of the principles upon which the classification of the system is founded. By J. Dede, 12mo. 4s.

EDUCATION.

An Easy Grammar of the Laws and Con- stitution of England, accompanied with questions and cases for solution, and by a glossary of terms. By the Rev. J. Gold- smith, author of the Grammar of Geogra- phy, &c. 12mo. 3s. 6d.

HISTORY.

The History of Barbadoes, from the first

discovery of the island, in the year 1605, till the accession of Lord Seaforth, 1801. By John Poyer, 4to. 1l. 11s. 6d. boards.

MEDICINE AND CHIRURGERY.

A Letter to John Haygarth, M. D. F.R.S. London and Edinburgh, &c. from Colin Chisholm. M. D. F. R. S. &c. author of an Essay on the Pestilential Fever: exhibiting farther evidence of the infectious nature of this fatal distemper in Grenada, during 1793, 4. 5, and 6; and in the United States of America from 1793 to 1805; in order to correct the pernicious doctrine promulgated by Dr. Edward Miller, and other American physicians, relative to this destructive pestilence, 8vo. 6s.

An Essay on Warm and Vapour Baths, with hints for a new mode of applying heat and cold, for the cure of diseases and the preservation of health. Illustrated by cases. By E. Kentish, M. D. physician to the British Dispensary, 8vo. 4s. 6d.

MISCELLANEOUS.

Remarks on the Jacobinical Tendency of the Edinburgh Review: in a letter to the Earl of Lonsdale. By R. Wharton, Esq. M. P. 8vo. 6s.

The Introduction to an Examination of the Internal Evidence, respecting the antiquity and authenticity of certain publications, said to have been found in manuscripts at Bristol, written by a learned priest and others in the fifteenth century. By John Sherwen, M. D. Member of the College of Physicians and of the College of Surgeons, and Corresponding Member of the Medical Society, London. 8vo. 7s.

The Spanish Post Guide, as published at Madrid by order of the Government, translated from the Original in order to be prefixed to the new Edition of Mr. Semple's Journey in Spain, and illustrated by a Map. 2s. 6d.

A Letter to William Mellish, Esq. M. P. on a late Dispute in the Parish of Edmonton, and on the alledged Abuses in Christ's Hospital. By the Rev. Dawson Warren, A. M. Vicar of Edmonton. 1s. 6d.

A Collection of Portraits drawn from the Life. No. I. to be continued quarterly. 1l. 1s.

Remarks on Mr. Fox's History of James II. 1s.

Regulation Uniforms of the British Army. No. 1. 10s. 6d.

Letters from the late W. Warburton, D. D. Bishop of Gloucester, to the late R. Hurd, D. D. Bishop of Worcester, from the year 1749 to 1776, left for Publication by the late Bishop Hurd. 2nd edition. 8vo. 12s.

The Harleian Miscellany, a new Edition; with a Supplement and Notes, by Thomas Park, F. S. A. vol. ii. royal 4to 3l. 3s.

Plutarch's Lives, translated from the Original Greek; with Notes, Critical and Historical, and a Life of Plutarch. By John Langhorne, D. D and William Langhorne, A. M. A new Edition, with Corrections and Additions, by the Rev. Francis Wrangham, M. A. F. R. S. 6 vols. 8vo. 3l. 3s.

The Iliad and Odyssey of Homer, translated into English Blank Verse, with copious Alterations and Notes, prepared for the Press by the Translator, William Cowper, Esq. and published with a Preface by his Kinsman, John Johnson, L. L. B. Chaplain to the Bishop of Peterborough. Third Edition, 4 vols. 8vo. 1l. 16s. royal paper 2l. 8s.

The Works of Jonathan Swift, D. D. Dean of St. Patrick, Dublin. Arranged by Thomas Sheridan, A. M. with Notes, Historical and Critical. A new Edition, corrected and revised, by John Nicholls, F.S.A. &c. 19 vols. 8vo. 9l.

A Complete View of the Gold and Silver Coins of all Nations, with their Names, Assay, Weight, and Sterling Value. By James Ede Goldsmith, 12mo. 10s. 6d.

Flowers of Literature; or, Characteristic Sketches of Human Nature and modern Manners; consisting of Essays, Anecdotes, Tales, Narratives, curious Stories, &c. chiefly selected from the most celebrated Productions in the Year 1807. 12mo. 6s.

Reliques of Robert Burns; consisting chiefly of Original Letters, Poems, and Critical Observations on Scottish Songs. Collected and published by R. H. Cromek. 8vo. 10s. 6d.

A Dialogue in the Elysian Fields, between the Right Hon. Charles James Fox, and some of his Royal Progenitors. 4to. 2s.

Selections in Portuguese, from various Authors, with English Translations, 5s. 6d.

A Letter to his Royal Highness the Duke of York; or, an Exposition of the Circumstances which led to the Appointment of Sir Hew Dalrymple. By Thomas Hague, 2s.

A Letter to the Governors of Christ's Hospital, being a Refutation of the Invectives and Misrepresentations contained in a Letter from the Rev. Dr. Warren, Vicar of Edmonton, to William Mellish, Esq. M. P. By Robert Waithman. 1s. 6d.

The Compositor's and Pressman's Guide to the Art of Printing. By C. Stower, Printer, royal 12mo. 3s. 6d.

An Essay on the Commercial Habits of the Jews. 3s.

Anecdotes of Literature and scarce Books

By the Rev. W. Beloe, Translator of Herodotus, &c. Vol. iii. 8vo. 9s.—The first two Volumes of the Work, price 18s. are in print. Two more Volumes are preparing for Publication. At the end of the fifth will be given a general Index to the whole work.

An analytical Inquiry into the Principles of Taste, By Richard Payne Knight, Esq. 4th Edition, 8vo. 8s. 6d.

An Essay on Medals; or, an Introduction to the Knowledge of Ancient and Modern Coins and Medals; especially those of Greece, Rome, and Britain. By John Pinton. Third Edition, with Corrections and Additions, 2 vols. 8vo. 1l. 11s. 6d.

The Remonstrant: being a Letter to Mr. William Hale; in Reply to his Address to the Public upon the Injurious Tendency of the London Female Penitentiary. By G. Hodson. 8vo. 1s.

A comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell, and Mr. Lancaster. The Second Edition, with Remarks on Dr. Bell's "Madras School," and Hints to the Managers and Committees of Charity and Sunday Schools, on the Practicability of extending such Institutions upon Mr. Lancaster's Plan. "*Palmam qui meruit ferat.*" By Joseph Fox. 8vo. 1s. 6d.

NATURAL HISTORY.

Anecdotes of Birds: or, short Accounts of their Habits in a state of Nature. Collected from the best Authors on Natural History. f. 8vo. 4s.

PHILOLOGY.

An Abridgement of the Latin Prosody made easy, for the Use of Schools; containing as much of the Information given on each Subject in the larger Work, as appeared suited to the Use and Capacity of Young Prosodians. By J. Carey, L. L. D. 12mo. 3s. 6d.

A Grammar of the Persian Language. By Sir William Jones. The Seventh Edition, revised and corrected by Dr. Wilkins, Editor of the improved Edition of Richardson's Persian Dictionary. 4to. 18s.

POETRY.

The Mother, a poem, in five books. By Mrs. West. Foolscap 8vo. 7s.

Poems and Translations, from the minor Greek poets and others; written chiefly between the ages of ten and sixteen. By a Lady. 8vo. 5s.

POLITICAL ECONOMY.

Debates in both houses of Parliament, in the months of May and June, 1808, relative to the agreement made by Government with Mr. Palmer, for the reform and improvement of the post-office and its revenue; with an appendix, containing the several documents therein referred to. 8vo. 5s.

Six Letters, on the subject of Dr. Milner's explanation relating to the proposal made in the last session of Parliament, for admitting the King's *veto* in the election of Roman Catholic Bishops. Addressed to the editor of the Morning Post, and first published in that Paper. By A. B. To which is now added, an appendix, containing all the documents. 8vo. 3s.

POLITICS.

The Whole of the Proceedings of the Board of Inquiry, upon the subject of the late campaign in Portugal. By Authority. 8vo. 12s.

Strictures on the Present Government, civil, military, and political, of the British possessions in India; including a view of the recent transactions in that country, which have tended to alienate the affections of the people: in a letter from an officer, resident on the spot, to his friend in England. 3s.

Reflections upon the State and Conduct of Public Affairs, at the commencement of the year 1809. By an Englishman of the Old School. 8vo. 2s.

THEOLOGY.

Four Discourses, on Subjects relating to the amusement of the Stage: preached at Great St. Mary's Church, Cambridge, on Sunday September the 25th, and Sunday October the 2d, 1808; with copious supplementary notes. By James Plumtre, B. D. 7s.

The Way in which we should go; a sermon, preached in the parish church of St. Botolph, Cambridge, on Sunday, December 11th, 1808, for the benefit of the New School, established on Dr. Bell's and Mr. Lancaster's plan of education. By James Plumtre, B.D. 1s.

A Plain and Serious Address, from a parochial clergyman to his parishioners, at the commencement of the new year. 1s. 6d.

Youth admonished to submit to the Guidance of God. A Sermon, preached at the Chapel, in Fish-Street, Kingston upon Hull, Jan. 8. 1809. By George Payne, A. M. Published at the Request of the Church 8vo. 1s.

TOPOGRAPHY.

Londina Illustrata; or, a Collection of Plates, consisting of Engravings from original Paintings and Drawings, and Fac-simile Copies of Scarce Prints; displaying the State of the British Metropolis, from the Reign of Queen Elizabeth to the Revolution. No. 2. with four plates, viz. 1. The Hospital of St. John of Jerusalem, near Smithfield, a Fac-simile Copy from the very scarce Etching by Hollar, in Dugdale's Monasticon. 2. Suffolk House, Charing Cross, from a Drawing by Hollar, in the Pepysian Library, Cambridge. 3. Durham, Salisbury, and Worcester Houses, in the Strand, from a Drawing by the same. 4. York House, adjoining the above, from a Drawing by the same. 1s.

A History of Brecknockshire. Containing the Antiquities, Sepulchral Monuments and Inscriptions, Natural Curiosities, Variation of Soil; Stratification, Mineralogy, a copious List of rare and other Plants, and the Genealogy and Arms of the Families blazoned; together with the names of the Patrons and Incumbents of all the Parishes and Livings in that County. By Theophilus Jones, Deputy Registrar, &c. The second and concluding Volume, illustrated by numerous plates. royal 4to. 4l. 14s. 6d.

TRAVELS.

Caledonian Sketches, or, a Tour through Scotland, in the year 1807. By Sir John Carr. 4to. with numerous fine views. 2l. 2s.

CORRESPONDENCE.

Our account of the Philosophical Transactions for 1808, Part. I, is necessarily postponed to the next number.

We are much gratified by the favourable opinion of the object, tendency, and execution of this publication, expressed by our correspondent *Observator* from North Britain; as well as by the candour with which he has made his remarks on a critique in our last volume, p. 1089. If he reconsiders the subject to which he adverts, he will find, that the resistances to a vessel in motion will not be invariable, with equal velocities, while the density of the fluid varies, unless the *surfaces immersed*, as well as the quantities of fluid displaced, be inversely as the densities. And even if this were not the fact, *Observator's* arguments would not apply to our objections against General Grant's contrivance: because it is not the vessel, but the *ball* let down through the tube and drawn after it, which experiences the resistance to be measured in the standard experiment; and that resistance will manifestly vary conjointly with the density of the fluid, and with some function of the velocity of the sailing vessel.

In answer to another worthy Correspondent, who signs *Ignotus*, we would beg to observe, that the general commendation of an author's style does not imply an unqualified approbation of every sentence in his work; and that the various faults of which Ignotus justly complains in the work referred to, are all noticed in our critique, as strongly, we think, every thing considered, as the occasion required.

Dr. Carpenter's Letter has come to hand. He would probably not have thought it so necessary for *him* to "call upon us" to correct an unintentional mis-statement, had he recollected that the gentleman whom alone it concerned was the only proper person to demand such "an act of justice;" and he might have been still less inclined to *interfere*, had he first taken the trouble to ascertain whether that gentleman had complained for himself, and whether he had received a private explanation, and whether he was desirous of receiving a public one.

Errata.—p. 173, l. 23. *read* 1778 or 1779.
p. 182. l. 25, *after* every *dele the comma.*
p. 200, l. 6. from bottom, for *odiam* read *odium.*
p. —, l. 11 ————, *for* studis *read* studio.